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THE MANUAL

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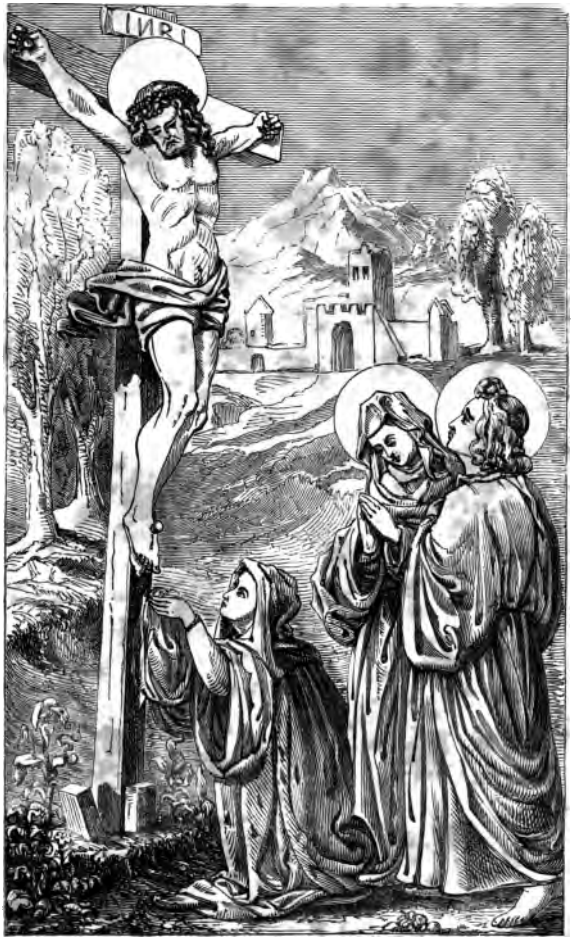

"Is it nothing to you, all ye that pass by? Behold and see if there is any sorrow like unto My sorrow."—Lam. i. 12.

THE MANUAL

A BOOK OF DEVOTION

CHIEFLY INTENDED FOR THE POOR.

BY

WILLIAM E. HEYGATE, M.A.,

PRIEST OF THE CHURCH OF ENGLAND.

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JOSEPH MASTERS, 33, ALDERSGATE STREET,

AND 78, NEW BOND STREET.

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PREFACE.

HOW TO USE THIS BOOK.

THIS is not a book to sit down and read through and through, like a book of sermons. It may indeed be read once or twice, in order to understand how to use it, but after that it should be taken part by part, as it is wanted.

He who wishes to prepare for Confirmation, should use one portion: he who would spend Lent well, another: he who is sick, another. It is not a book to sit and read. There are psalms and hymns to stand up at, and prayers to kneel down to.

Those who would be any better for this book should first learn what it has in it, and how to use it, and then regularly, year after year, they should take it up for every occasion.

O ye poor of Christ, ye are beset with many trials and temptations, but ye are very dear to

your Lord, Who, like you, was poor and afflicted. He will help you, He will be with you; only be true to Him, trust Him, love Him, obey Him. Give yourselves up to Him, to be saved in the way which He has appointed, by His one Church, His one faith, His Scriptures, and His Sacraments. The road is not long, and the end is Heaven.

This book has been made to help you on your way to that blessed place. It has been put together with prayer, from first to last. Therefore, pray for him who has worked for you; pray that when the labour and heat of the day are past, you and he may enter together into His rest, to Whom, with the Father and the Holy Ghost, be glory and honour for ever and ever. Amen.

CONTENTS OF THE BOOK.

	Page
MORNING and Evening Prayers	1, 4
Family Prayer	11
How to spend Sunday	13
How to behave in Church	14
The arrangement of Churches	15
Of Divine Service	17
Preparation for Holy Communion	22
Of Sacraments	ib.
Of Holy Baptism	ib.
Privileges of	23
Duties of	24
Promises of	25
Of Prayer	27
Conditions of Prayer	ib.
The Lord's Prayer	28
Confirmation	31
The meaning of the Baptismal Promises	32
1. The Renouncings	ib.
2. The Belief	ib.
3. The Obedience or Commandments	42
Prayers preparatory for Confirmation	46
Self-Examination	47
Collects for particular objects	50
Closer preparation	52
The day of Confirmation	53
Doctrine of the Holy Communion	56
Repentance	62

Page

Prayers for Penitence 63
Confession 65
Amendment . . . . . ib.
Prayers for Pardon and Amendment 66
Devotions before First Communion 70
Regular preparation 71
Devotions on the morning before 73
Companion to the Altar 76
Thanksgiving after Communion 94
The Church 96
Fasts and Feasts 98
Advent 101
Feast of the Nativity, or Christmas 106
——— Circumcision 110
——— Epiphany . . . . . ib.
——— Presentation or Purification 111
Lent 112
Feast of the Annunciation 114
Holy-Week 115
Easter Day 134
Ascension 138
Whit-Sunday 140
Trinity 142
On Marriage 144
Devotions for those intending to marry 145
Rules for the Married. 146
Prayer for a Woman with Child . . . . . ib.
Preparation for Child-birth. . . . . ib.
On the bringing up of Children 147
Children's Prayers 149
Prayer against a besetting sin 152
Prayer in Affliction . . . . . ib.
Thanksgiving 153
Prayer for Travellers . . . . . ib.
How to govern the Tongue. 154
How to govern the Palate . . . . . ib.
How to govern the Thoughts . . . . . ib.
Grace at Meals 155

Page
Christian Days 155
The Seven Works of Mercy 156
The Four Great Things 157
How to understand the Psalms . . . . . ib.
Sickness . . . . . ib.
The work of 159
Prayers for the Sick 160
Scriptures for 162
Recovery . . . . . ib.
Prayers for the Dying 163
On Funerals 165
On Reading 166
Household Counsels 167
Further words on Prayer 168
Mental Prayer 169
Last words 172

THOUGHTS ON FIRST AWAKING.

HOLY Jesus, bright and morning Star, visit and lighten the darkness of this life, and guide our feet into the way of peace.

Arise, Thou Sun of Righteousness, with healing in Thy wings. O heal my soul, and keep it whole unto the close of day, unto the close of life.

EJACULATIONS, OR SHORT CRIES OF THE SOUL, DURING DRESSING.

AS many as have been baptized into Christ, have put on Christ.

Be ye clothed with humility.

Why take ye thought for raiment?

EJACULATIONS DURING WASHING.

WHO shall ascend into the hill of the Lord; or who shall rise up in His holy place? Even he that hath clean hands and a pure heart.

Make me a clean heart, O God. Wash me, and I shall be whiter than snow.

PRIVATE MORNING PRAYER.

Kneel down reverently, put thyself in God's presence. God the Father hears thee, God the Son pleads for thee, God the Holy Ghost pleads in thee. See well what thou doest. It is a matter of life and death. On thy prayers hangs thy salvation.

Either lift thine eyes up, or close them. Lift up thine hands together; and say,

O LORD, open Thou my lips,
And my mouth shall shew Thy praise.
Lord, hear my prayer,
And let my cry come unto Thee.

OUR Father, &c.

O LORD, our heavenly Father, almighty and everlasting God, Who hast safely brought us to the beginning of this day; defend us in the same, with Thy mighty power, and grant that this day we fall into no sin, neither run into any kind of danger; but that all our doings may be ordered by Thy governance, to do always that is righteous in Thy sight; through Jesus Christ our Lord. Amen.

I COMMEND to Thee, O Lord, my soul, and my body, my mind, and my thoughts, my words, and

my works, my life, and my death, the Church, and my Parish Priest, this parish and house, my [parents and] relations, [my wife, or husband, and my children,] the sick and afflicted, my going out and my coming in, through Jesus Christ. Amen.

Then stand up and say,

GLORY be to the Father, and to the Son, and to the Holy Ghost. Amen.

PRAYERS AT NOON.

If thou art at work, say to thyself,

IN the evening, and morning, and at noonday will I pray, and that instantly, and He shall hear my voice.

Pardon for the past, and strength for the future, grant me O Lord. Amen.

Lord, have mercy on me;
Christ, have mercy on me;
Lord, have mercy on me.

If not at work, and alone, kneel down and say, besides the prayers above,

OUR Father, &c.

GRANT, we beseech Thee, merciful Lord, to Thy faithful people pardon and peace, that they may be cleansed from all their sins, and serve Thee with a quiet mind; through Jesus Christ our Lord. Amen.

LORD, we beseech Thee, grant Thy people grace to withstand the temptations of the world, the flesh, and the devil, and with pure hearts and minds to follow Thee the only God; through Jesus Christ our Lord. Amen.

EVENING PRAYER.

O GOD, make speed to save me.
O Lord, make haste to help me.

Then examine thyself solemnly and seriously, as if thou didst kneel before the judgment-seat, and God and all the Angels and saints were before thee.

Ask thyself these questions.

What sinful thing have I done to-day?
What sinful thing have I said?
Have I kept in my heart any sinful thoughts or desires?
Have I done my work well?
Have I kept my resolutions [made this morn-

ing, or at my last Communion, or whenever it might be?]

Then whatever sins thou dost remember, confess them to God, crossing thy hands upon thy breast, and saying,

MERCIFUL and pitiful Lord, I have sinned; I have sinned, I conceal nothing; I make no excuses.

Thus and thus, [*here name the sins*] have I done.

Help Thou mine impenitence.

Pierce, break this stony heart.

Forgive, pardon, cleanse my soul and my body, through Jesus Christ, my only Saviour. Amen.

Then lift up thy hands, saying, "Our Father," &c. *Then stand up, turn to the east, and say the Apostles' Creed,* "I believe," &c., *unless thou hast been to Church in the evening, or said it in family prayer.*

Then kneel down and say,

UPON Thy Church, upon this parish, upon this house,

Have mercy, O Lord.

From disease, and danger; from enemies, and from Satan; from worldly desires, and from the lusts of the flesh:

Good Lord deliver us.

Then stand up and say,

GLORY be to the Father, and to the Son, and to the Holy Ghost. Amen.

Whilst undressing, say,

I MUST soon put off this tabernacle.
Grant me, Holy Jesus, to put off the old man and to put on the new man, created in righteousness and true holiness. Let me not be found naked, but clothe me, O Lord, with Thy righteousness, and with our house which is from Heaven.

When thou liest down in bed, say,

SOON shall I lie down in my grave, even thus.
Grant me, O Lord, now to die to sin, that I may awake to righteousness.

In the Name of my Lord Jesus Christ, Who was crucified unto death, and laid in the grave for me, I lay me down to rest and sleep: He vouchsafe to bless me, save and defend me, sleeping and waking: and may I evermore, Blessed Jesus, rest in Thy peace, live in Thy fear, die in Thy favour, and be raised by Thy power unto life everlasting. Amen.

As thou fallest asleep, think of Jesus lying in the grave for thee; and of God's Eye, to Whom dark-

ness and light are both alike; and of the holy Angels watching round thee; and of thy rest in Jesus until the Resurrection, if thou do but persevere unto death.

HYMNS WHICH MAY BE USED WHEN THERE IS TIME.

MORNING HYMN.

AWAKE my soul, and with the sun
Thy daily stage of duty run;
Shake off dull sloth, and joyful rise
To pay thy morning sacrifice.

Thy precious time misspent, redeem,
Each present day thy last esteem;
Improve thy talent with due care,
For the great day thyself prepare.

In conversation be sincere,
Keep conscience as the noonday clear;
Think how th' all-seeing God thy ways
And all thy secret thoughts surveys.

Wake, and lift up thyself, my heart,
And with the Angels bear thy part,
Who all night long unwearied sing
High praise to the eternal King.

I wake, I wake, ye heavenly choir,
May your devotion me inspire,
That I like you my age may spend,
Like you may on my God attend.

May I like you in God delight,
Have all day long my God in sight,
Perform like you my Maker's will,
Oh, may I never more do ill.

All praise to Thee, who safe hast kept,
And hast refreshed me whilst I slept:
Grant, Lord, when I from death shall wake,
I may of endless light partake.

Lord, I my vows to Thee renew;
Disperse my sins as morning dew:
Guard my first springs of thought and will,
And with Thyself my spirit fill.

Direct, control, suggest this day,
All I design, or do, or say;
That all my powers with all their might
In Thy sole glory may unite.

Praise God from Whom all blessings flow;
Praise Him, all creatures here below;
Praise Him above, ye heavenly host;
Praise Father, Son, and Holy Ghost.

Or this.

Now that the daylight fills the sky,
We lift our hearts to God on high,
That He, in all we do or say,
Would keep us free from harm to-day,

Would guard our hearts and tongues from strife;
From anger's din would hide our life:
From all ill sights would turn our eyes:
Would close our ears from vanities:

Would keep our inmost conscience pure:
Our souls from folly would secure:
Would bid us check the pride of sense
With due and lowly abstinence.

So we, when this new day is gone,
And night in turn is drawing on,
With conscience by the world unstained,
Shall praise His Name for victory gained.

All laud to God the Father be,
All praise, Eternal Son, to Thee;
All praise for ever, as is meet,
To God the Holy Paraclete[a]. Amen.

EVENING HYMN.

All praise to Thee, my God, this night,
For all the blessings of the light:
Keep me, O keep me, King of kings,
Beneath Thy own almighty wings.

Forgive me, Lord, for Thy dear Son,
The ill that I this day have done:
That with the world, myself, and Thee,
I, ere I sleep, at peace may be.

Teach me to live, that I may dread
The grave as little as my bed;
To die, that this vile body may
Rise glorious at the awful day.

When in the night I sleepless lie,
My soul with heavenly thoughts supply;
Let no ill dreams disturb my rest,
No power of darkness me molest.

[a] Paraclete means Comforter.

O may my Guardian while I sleep
Close to my bed His vigils keep:
His love angelical instill,
Stop all the avenues of ill.

May He celestial joy rehearse,
And thought to thought with me converse;
Or in my stead, all the night long,
Sing to my God a grateful song.

Praise God from Whom all blessings flow;
Praise Him, all creatures here below;
Praise Him above, ye heavenly host;
Praise Father, Son, and Holy Ghost.

MIDNIGHT HYMN.

My God, now I from sleep awake,
The sole possession of me take;
From midnight terrors me secure,
And guard my heart from thoughts impure.

Blessed Angels! while we silent lie,
You hallelujahs sing on high;
You joyful hymn the Ever-Bless'd
Before the throne, and never rest.

My soul, when I shake off this dust,
Lord, in Thy arms, I will entrust;
O make me Thy peculiar care,
Some mansion for my soul prepare.

O may I always ready stand,
With my lamp burning in my hand;
May I in sight of heaven rejoice,
Whene'er I hear the Bridegroom's voice.

Bless'd Jesu, Thou on heaven intent,
Whole nights hast in devotion spent;
But I, frail creature, soon am tired,
And all my zeal is soon expired.

Lord, lest the tempter me surprise,
Watch over Thine own sacrifice;
All loose, all idle thoughts cast out,
And make my very dreams devout.

Praise God from Whom all blessings flow;
Praise Him, all creatures here below;
Praise Him above, ye heavenly host;
Praise Father, Son, and Holy Ghost.

FAMILY PRAYER.

Poor Christians can seldom have family prayer in the morning: but in the evening, before their elder children go to bed, let the father or mother clear the table, reverently place on it the Bible and this book, make their children kneel down in a row quietly, and say,

O GOD, make speed to save us.

Then let the children answer,

O LORD, make haste to help us.

Then let the parent say the Lord's Prayer, "Our Father," &c.; *the children repeating after their*

parent. Then let all rise up, and turning to the east, say the Creed. Then let the Bible be opened, and all say, "Glory be to Thee, O Lord." *After this let all sit down, and the parent read five or six verses aloud, slowly: and then close the Bible, and kneel down, saying,*

LORD, have mercy upon us;
Christ, have mercy upon us;
Lord, have mercy upon us.

O LORD, we beseech Thee mercifully hear our prayers, and spare all those who confess their sins unto Thee; that they, whose consciences by sin are accused, by Thy merciful pardon may be absolved, through Jesus Christ our Lord. Amen.

For all the blessings of this day,
A. O Lord, we thank Thee.
For a safe and holy night,
A. O Lord, we pray Thee.
Obedience and love, honesty and truth,
A. Grant us, O Lord.

HOLY Father, take charge of this Thy family by day and night, in life and death, through Jesus Christ. Amen.

If the family have attended evening service at Church, let the Creed be left out.

HOW TO SPEND SUNDAY, OR THE LORD'S DAY.

SUNDAY is holy to God in remembrance of the old creation, and of the new; the old, in which Christ made the world and us with it; and the new, in which after we had fallen away, and become old in sin, He created us anew in Himself by His Resurrection from the dead, on the first day of the week. From this it is called the Lord's Day, and it is well named Sun-day also, for on it Christ, the Sun of Righteousness, rose from the darkness of the grave, and shone on the darkness of our sinful state. Truly then it should be to us the Lord's Day, and a day of light, and like unto the Resurrection: and we should also remember that on it the Holy Ghost came down to dwell in our hearts. It is a day of holy joy and praise. Rise up therefore, thinking of Christ, Who at midnight rose for thee. Put away earthly thoughts. Be cheerful and kind.

At nine o'clock remember that the Holy Ghost came down with His gifts of "love, joy, peace, long-suffering, gentleness, goodness, meekness, faith, temperance." If thou canst, read the Epistle and Gospel with the children before Church. Attend service always once, and if possible, twice; but do not go to worship at any other place than the Church; for that is God's House, and they who minister in it are truly His Priests. During the day if thou hast

children hear them say their hymns, or Psalms, or verses of Holy Scripture: keep them quiet, but do not tire them with religion; and be cheerful. If thou canst, learn something by heart, a verse of a Psalm, or hymn. Go and see some old or sick friends, if any are near, to cheer them. This will please God, and do thy soul good. It is a right Sunday work, a work of love.

HOW TO BEHAVE IN CHURCH.

When thou passest through the churchyard gate thou comest into holy ground. It has been blessed by the Bishop; it is full of thy departed brethren, who shall rise again with their bodies, and thou too wilt soon be laid among them. Put away then at once all laughter, and worldly talk, and go soberly and thoughtfully.

When thou enterest Church, say to thyself,

O LORD, how dreadful is this place. This is no other than the House of God, and this is the gate of Heaven.

Yes, God is there, and His holy Angels. Tread softly, remember who are near thee.

Close to the door thou seest the font placed, because Baptism is the door of the Church. By that Sacrament, as through a gate, we enter, being "baptized into Christ," "into one body," the Church.

When thou comest into the body of the church kneel down, and pray, before sitting, saying,

O HEAR the voice of my humble petitions when I cry unto Thee, when I hold up my hands towards the mercy-seat of Thy holy temple. O my God, I beseech Thee, let Thine eyes be open, and let Thine ear hearken unto the prayer that is made in this place, for Jesus Christ's sake.

Then if there be more time, read Ps. xxiv. *or* xxvi. *or* lxxxiv., *or meditate upon God's presence, or the holy Angels, or Heaven, or the communion of saints.*

THE ARRANGEMENT OF CHURCHES.

THE Church of Christ hath two states, earth and Heaven. At first it is imperfect here, and less near unto Christ, but they that are counted worthy of the better life are made perfect, and see God face to face.

To teach us this, our churches are made in two parts, the body, and the chancel. The body of the church means the Church on earth, and the chancel means Heaven. For the chancel has in it the Altar, to which Christ cometh in His Sacrament. The Lord's Supper is the nearest approach to Heaven which can be made on earth. And

the chancel should remind us of Heaven in other ways also: for none ought properly to be in it but those who conduct God's worship. The clergy and the choir should be there, clothed in white like the saints in Heaven, who sing God's praise for ever. Probably this godly custom will soon become common again: but, even now, look on the chancel as that sacred place which is to remind thee of Heaven; and when thou goest up out of the body of the church into it in order to communicate, endeavour to feel as if thou wert going up from earth to Heaven to meet thy Lord: and surely thou wilt find Him there waiting to receive thee.

The east end of the church is most holy: for in the east the sun rises day by day, being the figure of Christ, the Sun of Righteousness: there also Christ was born; and He was crucified, with His Face toward the west: also in our churches the altar stands at the eastern end for these causes. Thus we give the east a special honour, and in token of our oneness with the first Christians in the one faith, we turn to it, as they did, when we say the Creed: and also when we confess our sins, and pray, and praise God. When thou doest this, feel that thou art turning away from the world, and from man, to speak to God, and thus the act will be a help to thy devotion.

OF DIVINE SERVICE.

CHRISTIAN worship is a sacrifice or offering made to God, partly by the Priest, and partly by the people. The sacrifices offered are,

1. Prayer.
2. Praise.
3. Alms, with the offering of bread and wine.
4. But chiefly, the remembrance of the sacrifice of the death of Christ, made before God in the Sacrament of the Lord's Supper.

When the Priest offers for the people he stands: when he prays with them he kneels. In praise all stand together.

Besides worship, instruction belongs to Christian services. This is given in Lessons, Gospels, Epistles, Exhortations, and Sermons. These are not worship. In worship we turn to God because we speak to God; and the Priest does not, or ought not to turn to the people when offering or praying. But when he instructs from God's Word, then he speaks to man and not to God, and so turns towards the people.

OF OFFICES OR SERVICES.

In the Morning Service stand up during the Sentences and Exhortation; then kneel humbly,

clasp thy hands and confess thy sins to God, bowing thy head at the name of Jesus here, and everywhere in the service. Then humbly receive the Absolution. God by His minister according to His promise speaks to thee, and releases thee from thy sins if thou art truly penitent. Then say a thankful Amen, and joyfully lift up thy voice in the Lord's Prayer which follows. Then rise, and if the Psalms are read, read aloud every other verse: but if they are sung, try to sing every other verse, unless they are sung from side to side in the chancel; for then thou must sing with the side in which thou art, and not with the opposite side. If thou canst not do this, devoutly listen and sing in thy heart, until thou hast learned to join with thy lips also.

Then sit down to hear the first Lesson, and whilst the reader prepares to read, say with holy Samuel,

SPEAK, Lord, for Thy servant heareth.

When the Lesson is over, say to thyself,

HELP me, O Lord, to keep Thy word.

Then join in the Te Deum, as thou didst in the Psalms.

Then prepare to hear the second Lesson, and say to thyself,

O may I hear the voice of the Son of God and live.

And when it is finished, say,

LORD, make me to know Thy will and to do it.

And here, perhaps, the Sacrament of Baptism may be administered, although it is more usual in the evening service. It is a public service, in order that all may hear and remember both what they have vowed, and what God hath done for their souls; as well as that they may pray heartily for each child dear to Christ, and rejoice with the holy Angels, that another wandering sheep has been brought into the fold.

After the hymn which comes next, turn to the east, and say the Belief or Creed distinctly, and do not say it as if it were only a collection of the truths of the Gospel, but as speaking before God with faith, and before man with courage, making a good confession of the faith by which thou dost trust to be saved.

Then kneel down and make answer clearly in the verses, and the Lord's Prayer. After this the Priest stands up to intercede for the people according to his office. As Christ is thy Advocate in Heaven, so he is thy advocate by Christ's appointment upon earth. Therefore pray after him, answer by answer, that thou mayest partake in his service.

Then follows the Epistle, and after that the Gospel. Rise up before the Gospel and say, or sing,

GLORY be to Thee O Lord.

We thus rise and sing out of joyful reverence; for in truth it is Christ coming to teach us, and we must rise to meet Him. Then after the Gospel say to thyself, unless it is sung,

THANKS be to the Lord for His glorious Gospel.

After which comes the longer Creed, called Nicene, in which join with heart and tongue; and then, after notices are given, the Sermon follows.

Now the Sermon is not the greatest thing in the Service, but it deserves great reverence and attention, and thou mayest always gain something, if thou desire it.

After the Sermon should follow the Offertory or collection, in which God's people offer to Him a little out of His bounty to them, for the spreading of the Gospel, the help of the poor, and other good works. The rich can give their gold, the poor their pence or farthings. A little with a warm heart is worth more than much with a cold heart. Then the offerings are reverently placed upon the Altar; for when we venture to give to God, it must be with great reverence and deep humility; therefore in the prayer following we pray to God to accept our poor offerings.

During the Offertory stand up, but now kneel down, whilst the Priest presents the alms and prays

for Christ's whole Church. A Collect follows and then the Blessing.

Now in these unhappy days the service is seldom performed rightly. It is difficult to set things straight when once they have gone wrong. We all know how angry people are if any change is made. Therefore, thou must not blame thy Clergyman if every thing is not done rightly; but wait patiently, and be very thankful for what thou dost enjoy; and truly thou art sure of the blessing, whether given from the Altar, as it should be, or from the pulpit as it now too often is. It is still a blessing, a real gift and blessing, which thou art sure to receive, if only thou art prepared. If thou art a son of peace, Christ's peace will rest upon thee. Hear then Christ speaking. Suffer Him to bless thee, to give thee a holy calm, to still all angry passions, vain desires, cares, and troubles.

And now pray God to pardon all thy wandering thoughts, to fix in thy heart what thou hast heard, and to make thee practise it, saying,

PARDON, O Lord, our wandering thoughts and cold desires, and when we quit Thy house may we not quit Thy presence, but may we be ever near to Thee, and Thou to us, through Jesus Christ our Lord. Amen.

And then go forth, cheerful, but reverent and

thoughtful, as if coming out from God's presence, and from speaking to Him and hearing Him.

The explanation of the rest of the Communion Service, and how thou shouldst conduct thyself during it, is to be found in another place.

PREPARATION FOR THE SACRAMENT OF THE LORD'S SUPPER; CALLED ALSO THE HOLY COMMUNION, OR PARTAKING OF CHRIST; AND THE HOLY EUCHARIST, OR SACRIFICE OF THANKSGIVING.

OF SACRAMENTS.

SACRAMENTS are outward and visible signs of inward and spiritual grace. The outward part conveys the inward. The outward part has no power of itself, but God gives it power. We should not be men without souls, but only dead bodies; and sacraments would not be sacraments without grace, but dead ordinances, which they are not, but rather life-giving instruments of salvation.

OF HOLY BAPTISM.

WE were all born in sin, and we needed two gifts to restore us, pardon for the past, and *strength* for the future. These two gifts are *given us together* in one, which is called regene-

ration, or new birth, and takes place in holy Baptism. We come from the first Adam and receive his sin and weakness; but by the Holy Ghost we are made members of the second Adam, Jesus Christ, Who became man to repair the sin and fall of the first man.

PRIVILEGES OF HOLY BAPTISM.

We were made by God in our Baptism,

1. Members of Christ[a]; by which blessing we are one with Him, and His Spirit flows into us, and we live by Him here, and may live in Him and with Him for ever.

2. Children of God[b]; by which gift we say "Our Father," and have hope of very present help in trouble.

3. Inheritors of the kingdom of Heaven[c]; by which gift we mind not how poor, or sick, or miserable we are here, for it will not be long before we shall hunger no more, neither thirst any more, and all tears will be wiped away.

4. Temples of the Holy Ghost; by being which we are never alone, and never helpless.

5. Brethren of the saints[d], those departed, those living, and those yet unborn, so that we have a family in Heaven and earth to love and be loved.

[a] 1 Cor. xii. 12, 13, 27. [b] John iii. 5; Gal. iii. 26, 27.
[c] John iii. 3, 5; Rom. viii. 17. [d] 1 Cor. xii. 13.

DUTIES OF THE BAPTIZED.

1. As members of Christ, to be holy: to move according to His will, as our arm moves according to our will; to trust in Him, and abide in Him as our life.

2. As children of God, to love, and obey, and trust Him; to delight in His presence; to long for our home with Him.

3. To live heavenly lives; ever to be longing, ever to be preparing for that place into which nothing unholy can enter.

4. To take heed lest we defile the temple of God, and He destroy us; to be like a church, full of God's praises and God's truth.

5. To be affectionate, charitable, humble, and patient.

When thou art slothful, say to thyself,

I am a member of Christ.

When thou art cold in thy prayers, or when wicked men tempt thee to become like one of them, say,

I am a child of God.

When thou art covetous or anxious about money, say,

I am an inheritor of Heaven.

When thou art tempted with the lusts of the flesh, or evil thoughts and evil desires come into thy heart, say,

I am a temple of the Holy Ghost.

When thou art angry, or feelest alone and forsaken, say,

All the members of Christ are my brethren.

THE VOWS OR PROMISES OF BAPTISM.

When thou wast baptized, three vows or promises were made for thee. Dost thou think this strange? Remember that others did many things for thee when thou wast a babe. Thou couldst do nothing then, either for thy body or for thy soul, and therefore by God's mercy others acted for thee, that thou mightest be saved. If any man wishes he had not been pledged by these vows, let him consider whether he is willing to give up the blessings of his Baptism, to give up being a member of Christ, and calling God his Father, and hoping for Heaven. If he will not give up the purchase, he must not repent of the price.

The vows were these.

I. To renounce

1. The devil and all his works. Thou canst not serve God and Satan. The devil tries to undo

God's work at once. He would kill all which God has made alive.

2. The pomps and vanity of this wicked world. These would render thee proud and unfit for Heaven, and would make thee love foolish and dying things, drawing away thy heart from Heaven.

3. The sinful lusts of the flesh. These all kill the soul. They that are in the flesh cannot please God. They that do the work of the flesh can never enter into His kingdom.

II. To believe all the articles of the Christian faith: for in order to live spiritually we must believe, and why should we be born again, only to die for want of faith?

III. Obediently to keep God's commandments: for this is the way of life. "Not every one that saith unto Me, Lord, Lord, shall enter into the kingdom of Heaven, but he that doeth the will of My Father which is in Heaven."

These three vows therefore were good for thee; and thou hast made them; and to them thou art bound; and by them thou wilt be judged.

But God does not bid thee do what thou canst not do. He helpeth thee by His Spirit Which is in thee; He watcheth over thee; and He hath bestowed upon thee the gift of prayer.

OF PRAYER.

To pray as men, is to entreat the Lord God Almighty, Maker of Heaven and earth, to give us what we ask. To pray as Christians, is with that childlike love and faith which is put into the heart by the Holy Ghost, to beg our Heavenly Father for His Son's sake to listen to us, who have been made His children by becoming members of Christ.

Such prayer God has promised to hear, unless there be something sinful or mistaken in him who prays, or in that which he prays for.

CONDITIONS OF PRAYER, WITHOUT WHICH THAT WHICH WE ASK WILL NOT BE GRANTED.

1. THAT what we ask be innocent and good for us, and for others[e].
2. That we be in charity[f].
3. That we be not in sin[g].
4. That we be earnest[h].
5. That we have faith[i].
6. That we persevere[k].

[e] 2 Sam. xii. 16, 18; 2 Cor. xii. 8, 9; 1 John v. 14.
[f] S. Matt. v. 24; 1 Tim. ii. 8; 1 Pet. iii. 7.
[g] Ps. lxvi. 18; Prov. xxviii. 9; 1 John iii. 22.
[h] S. Matt. vii. 7.
[i] S. Mark xi. 24; S. James i. 6.
[k] S. Luke xviii. 1.

7. That we do our part, and strive after what we ask.

If our prayers are not answered, either we ask amiss, or what we ask is not good. The promise of God fails not, but we fail often.

This is one reason why it is so blessed to use the Lord's Prayer. We are sure that everything in it is good; and that it contains all we need; and that God the Father will favourably hear the prayer of His beloved Son.

THE LORD'S PRAYER.

THE Lord's prayer is made up of eight petitions or requests; only one of these is for earthly blessings, and none of them are selfish, for in none do we pray for ourselves alone, but for the brethren also.

1. Consider how we address God.

"OUR FATHER, WHICH ART IN HEAVEN."—'*Our*,' for God is not the Father of him who prays only, but of all the Church.

'*Father*,' 1, by creation; 2, by adoption; i.e., 1, by natural birth; 2, by the new birth in Baptism. "Father," therefore we say, and believe that He will hear His own children, and confess that we ought to love, and obey, and trust Him altogether.

"*Which art in Heaven.*" How full of reverence *then should* we be! God is in the Holy

Heavens, let us watch our words. But He is still our "Father," therefore the Heavens are our home. May we soon come to them, to our long lost and blessed home.

2. "HALLOWED BE THY NAME." May Thy Name be kept holy by all men, in everything: for this is just, and it is the good of all Thy creatures, to know and praise Thee. May we ever honour Thee with our lips, but chiefly in our lives.

3. "THY KINGDOM COME." That Thy Name may be glorified, be Thou our King without and within. May Thy Church spread throughout the earth: be Thou perfectly obeyed and honoured by Thy whole Church; in the hearts of each one of us let Thy grace rule; and then, Lord Jesus, come quickly, and take Thy people to Thyself.

4. "THY WILL BE DONE IN EARTH, AS IT IS IN HEAVEN." Since Thou canst only reign in us by ruling our hearts and wills, take away our self-will, and give us Thy most holy will instead. Come want, come sickness, come pain, come loss of those we love, come death, come what Thou wilt; for it is surely best. We yield ourselves to Thee. Thy will be ours.

5. "GIVE US THIS DAY OUR DAILY BREAD." Give

us what we need: we wish no more. Feed our bodies. Feed our souls, with the doctrine of Christ, with the Body and Blood of Christ, with the Bread of Heaven, even our Lord and Saviour Jesus Christ.

6. "AND FORGIVE US OUR TRESPASSES, AS WE FORGIVE THEM THAT TRESPASS AGAINST US." Our manifold, great, and grievous sins, O Lord, forgive and forget. O blot them out utterly, that they may be remembered no more; for we also forgive and forget; yea, we would remember no more those little offences of our neighbour, in which we perhaps were guilty, and which were but a grain of sand compared with our sins against Thee. O God, we love, therefore love us. O God, we forgive, therefore, for Jesus' sake, forgive us.

7. "AND LEAD US NOT INTO TEMPTATION, BUT DELIVER US FROM EVIL." Suffer us not to be tempted beyond our strength, neither by sin nor by suffering; nor let us place ourselves in the way of danger, ghostly or bodily; but from extreme peril, and from the power of Satan, good Lord deliver us.

8. "FOR THINE IS THE KINGDOM, THE POWER, AND THE GLORY, FOR EVER AND EVER." For Thou canst do all we have asked. Thou art King, and Thine is the power; and may Thy glory be ever *seen in* saving Thy people. Neither do we ask for *our own sakes only*, but that Thou mayest be glo-

rified by Thy thankful people in Heaven for ever. And being, as we trust, forgiven, we sing even now Thy praises, ever-blessed Trinity, to Whom belong the kingdom, and power, and glory, for ever and ever, Amen.

CONFIRMATION.

THE next great help which God has given thee, that thou mayest keep thy vows, is the grace of Confirmation.

Confirmation, or the laying on of the hands of the Bishop, is for the strengthening of the soul of the Christian, and for increase of grace[n]. It is God's seal, by which He seals His people and marks them as His own[o]. It is God's gift of His Spirit in fuller measure to them that ask Him[p]. All the grace which the Church enjoys comes through Christ Jesus, Her Head. He, being unseen, doth for us that which we need, all the same as if He were seen. If we go by our eyes, then it is only a man who lays his hands upon us in Confirmation; but if we walk by faith and not by sight, it is Christ Who toucheth us, Christ Who blesseth us. His once pierced Hands are laid upon us; and blessed indeed are they whom Christ blesseth.

[n] Acts xix. 6. [o] 2 Cor. i. 22; Eph. i. 13. [p] S. Luke xi. 13.

However old thou art, if thou hast not yet been confirmed, prepare thyself, and be confirmed as soon as possible. Thou art not too old to receive grace; thou art not too old to obtain a blessing; neither canst thou lawfully approach the Holy Table until thou hast been confirmed, or art desirous to be so.

Now, as in Baptism we made vows or promises before Christ took us into the number of His flock, and admitted us into the blessed company of all faithful people, so in Confirmation we make those promises again; we put ourselves in mind of what we have vowed, and we profess before men our faith and obedience to God, for His glory and praise.

Those who are to be confirmed may and ought to know fully the meaning of their vows; which is this.

THE MEANING OF THE BAPTISMAL PROMISES.

I. The renouncing, or giving up the devil and all his works, the pomps and vanities of the world, and all the sinful lusts of the flesh.

The devil's works are indeed all sins, but specially pride, and malice or hatred; lying and blasphemy; slander and cruelty; rebellion and hypocrisy; heresy and schism.

The pomps and vanities of this wicked world *are vain dress,* making a show above our station

in life, foolish and dangerous amusements, such as theatres, dances at fairs, or inns, and the like.

The sinful lusts of the flesh are sloth, greediness, drunkenness, uncleanness, adultery, fornication, covetousness: all which and the like of them we are bound to crucify and kill, if we are Christ's.

II. Belief in the Articles of the Christian Faith.

EXPLANATION OF THE BELIEF, CALLED THE APOSTLES' CREED.

"I BELIEVE IN GOD." I have never seen God, but I am as sure that He is as if I had seen Him. I see Him in His works of nature, and in His works of grace, in the earth and sky, and in the Church. I feel that He is. I am as sure of it as I am of my own life. Lord, give me unfailing faith in Thee.

"THE FATHER[m]." I believe in Him as He is our Father by creation, and preservation, and adoption; but chiefly as He is the Father of our Lord Jesus Christ. Be Thou indeed my Father and may I ever be Thy Child.

"ALMIGHTY." I believe Him mighty in all. Not one of His threats can fall to the ground; not one of His promises. I would fear Him more

[m] Deut. xxxii. 6; S. Matt. vi. 32; Rom. viii. 15; S. John xx. 17.

than anything, for He is Almighty. I would put my whole trust in Him, for He can save me in every danger.

"MAKER OF HEAVEN AND EARTH." I believe that He made the sun and moon and stars. I believe that He created the Holy Angels, and all the host of Heaven. I believe that He made this earth and sea and air, and all things in it. He made and He can destroy. I am to Him a worm and no man, dust and ashes. I am not worthy to look up to Him. Yet He hears me. He cares for me. He made and He will sustain[n]. O Lord, I trust in Thee.

"AND IN JESUS CHRIST[o]." I believe in Jesus, as my Saviour; in Christ as God's Anointed High-Priest Who ever maketh intercession for us. Lord, I believe that there is no other name but Thine, by which I can be saved. In the Name of Jesus I trust.

"HIS ONLY SON[p]." I believe that Jesus is the Son of God; true God; of one nature with God; before all things; perfect God. I believe that the holy Angels are God's sons by creation, and that we are His sons by adoption and favour, but that

[n] Ps. cxiii. 6; S. Matt. x. 29, 30.

[o] S. Matt. i. 21; Tit. ii. 13; Acts x. 38; Heb. vii. 24, 25; Acts iv. 12.

[p] *S. John i. 1; x. 30*; 1 S. John v. 20; S. John i. 14; iii. 16; *Heb. i.*

Jesus Christ is Son by nature, being very and eternal God. I believe that there is none other like Him; that He is the only Son of God. Yet God gave even Him, His only Son, to die for our sins. This holy adoption may I never lose, O Lord.

"OUR LORD[q]." I confess Him to be our Lord, the Lord of our life and glory, for He has purchased me with His Blood. He is the Captain of our salvation. He is the King of Saints. He is the Head of the Church. I would love and serve Him for ever and ever.

"WHO WAS CONCEIVED BY THE HOLY GHOST[r]." I believe that the Son of God took our flesh upon Him, being conceived of the Holy Ghost without spot of sin to make us clean from all sin. Purify me, O Lord, as Thou art pure.

"BORN OF THE VIRGIN MARY[s]." I believe that the Son of God became the Son of Man, being born, not of Joseph, but by the operation of the Holy Ghost, taking our nature upon Him in the womb of the Blessed Virgin; that He became this Son of Man that we might become the sons of God, being born again in Him. O may I ever partake of Thy Holy Nature, O Lord.

[q] Acts iii. 15; 1 Cor. ii. 8; Heb. ii. 10; Rev. xvii. 14; Ephes. i. 22.

[r] S. Luke i. 35.

[s] S. Luke iii. 23; Rom. viii. 21; Heb. ii. 10, 12.

"SUFFERED UNDER PONTIUS PILATE[t]." I believe that my Jesus, although truly God, suffered as a man, being killed by Pontius Pilate, for fear of the Jews. O that I may meekly suffer what He wills.

"WAS CRUCIFIED[u]." I believe that my Jesus was nailed upon the Cross, dying an accursed death, being made a curse for us; that His innocent Hands were pierced for my sinful hands; His holy Feet for my sinful feet; His innocent Head for my evil thoughts; His spotless Body for this body of sin. O that I may truly repent, and crucify the sins which pierced Thee, my Saviour.

"DEAD[x]." My Lord and Saviour died upon the Cross. The Light of Light became dark. The Lord of Life died; died that I might live; died for my sins. I believe that God hath redeemed me by His Own Blood. Have mercy upon me, O Jesus, in the hour of death: and may I die to sin and live unto righteousness.

"AND BURIED[y]." I believe that the Son of God was buried for us, that He might conquer the grave for us, and that we might be buried

[t] S. Matt. xxvii. 24; S. John xix. 12; 1 Cor. xv. 3.
[u] Isa. liii. 4, 5; Gal. iii. 13; 1 S. Pet. ii. 24.
[x] S. Matt. xxvii. 50; Heb. ii. 14; Acts xx. 28.
[y] *Rom. vi. 4; Col. ii. 12.*

in Baptism to sin and to the world, and lie hidden in Him our Rock until the morning of the Resurrection. So may I be buried, Blessed Jesus, unto Thee.

"He descended into hell[z]." He went down into the place of souls, taking the penitent thief with Him, and giving light and peace to the faithful resting in Abraham's bosom and waiting for Him. Be Thou Lord of the dead and living, and my Lord in life and death.

"The third day He rose again from the dead[a]." On the third day He rose that He might fulfil the Scriptures; as Jonah from the whale, and Daniel from the lions' den, so He burst the prison of death and set the captives free. He rose by the Spirit that dwelt in Him, that we might be raised by the Spirit that dwelleth in us, rising now to holiness, and at last to glory. Raise Thou me, Blessed Jesus, from the death of sin to the life of righteousness and the life of glory.

"He ascended into Heaven[b]." He went up to prepare a place for us. He went to send down the Comforter. He took our nature with Him, so that in His Person we are even now in Heaven, and may be there in our own persons hereafter.

[z] 1 S. Pet. iii. 18, 19; S. Luke xxiii. 43.

[a] S. Matt. xii. 40; Zech. ix. 11; Rom. viii. 11; vi. 4, 11.

[b] S. John xiv. 2; xvi. 7.

O may my heart and mind ascend and dwell with Jesus for ever.

"AND SITTETH ON THE RIGHT HAND OF GOD THE FATHER ALMIGHTY[c]." He sitteth in power and glory, and ruleth His Church, and ever maketh intercession for us. He shall place His saints on the right hand, that they may be near Himself, and reign with Him for ever. O grant me now to serve and trust Thee, and for ever to be near Thee, my Lord and my God.

"FROM THENCE HE SHALL COME[d]." The Heavens hold Him for a time. But the day or night shall come suddenly, when with all His angels, and the sign of the Son of Man in the Heavens, He shall come, and every eye shall see Him, both they who pierced Him, and they who loved Him. So He cometh quickly. May I be found watching.

"TO JUDGE THE QUICK AND THE DEAD[e]." The living and the dead shall be judged; every man must give an account of the deeds done in the body; of his thoughts and words and works: and the book shall be opened; and the chaff shall be burned up; and the goats placed on the left; and

[c] 1 Cor. xv. 25; Heb. vii. 24, 25; S. Matt. xxv. 33; Rev. xv. 3.

[d] S. Matt. xxiv., xxv.; Rev. i. 7; xxii. 20.

[e] *Rom. xiv. 9, 10;* S. Matt. xii. 36; Rev. xx. 13—15; xiv. 11; *xxi. 8.*

Heaven or hell will wait to receive our souls from the sentence of the Judge. Have mercy upon me in the day of Judgment, O Lord.

"I BELIEVE IN THE HOLY GHOST[f]." I believe in the third person of the ever Blessed Trinity, in God the Holy Ghost, by Whom the creation received life; and man became God's image, instead of earth alone; and the Prophets spake; and the Son of God was made the Son of man in the womb of the blessed Virgin; and the Apostles received power; and I was regenerated or born again in my Baptism, and afterwards Confirmed; by Whose grace alone I can love and serve God, and by Whom I believe that my dust will be made alive at the last day. O God the Holy Ghost, have mercy upon me and sanctify me wholly.

"THE HOLY CATHOLIC CHURCH[g]." I believe in the Holy Church, the Body of Christ, the keeper of the faith, which hath received power to govern, to bind and to loose; in which those now living, or departed, or yet unborn, who by Baptism are

[f] S. Matt. xxviii. 19; 2 Cor. xiii. 14; S. Luke i. 35; Acts i. 8; ii.; S. John iii. 5; Titus iii. 5; Acts xix. 6; Rom. viii. 26; Rom. viii. 11.

[g] 1 Tim. iii. 15; S. Matt. xviii. 17—19; S. John xx. 23; Tit. i. 5; xvi. 4; 1 Cor. xi. 16; Eph. iv. 4, 5, 6; 1 Cor. xii. 13; x. 17; Acts ii. 42; Eph. iv. 11; 2 Cor. v. 18, 20; Heb. xii. 22, 23; Eph. v. 27.

grafted into Christ; and by the ministry of reconciliation, and the Sacrament of the Lord's Body and Blood, and by unity of the faith, and holiness of life, abide in Him, are bound up into one holy and blessed family; and have saints for their brethren, and God for their Father, and Heaven for their home. O may I be kept in the bosom of the Holy Church.

"CATHOLIC[h]," that is, universal. The Church takes in all nations, Jews and Greeks, into the one fold: all classes, slaves or free; all times and ages; and the whole truth of Christ. In this Holy Catholic Church I believe, and I desire to live and die.

"THE COMMUNION OF SAINTS[i]." For in the Church I have the privilege of joining with all saints, living and dead, in the Body of Christ; so that I am never without those who love me, and those who pray for me, and am, although so unworthy, a brother to the greatest saints that ever lived. I believe that I have this fellowship and union by means of the one faith, the one Lord, the one Baptism, the one God and Father of all, and I enjoy it in prayer, and holy thought, and desire; and especially in the communion of the Body and

[h] Isa. ii. 2, 3; Acts xi. 18; 1 Cor. xii. 13; S. Matt. xvi. 18.

[i] *1 Cor. i. 2;* Eph. iv. 16; 1 Cor. xii. 12, 13; S. Jude 3; Eph. *vi. 18; Acts xii. 5.*

Blood of Christ. O cut me not off, my God, from this holy fellowship.

"THE FORGIVENESS OF SINS[k];" which is another blessing of the Church. For by the washing of water in Baptism Christ cleanses His people in His own Blood, and again forgives them if they have penitence, faith and charity, by Prayer, Absolution, and the Sacrament of His Body and Blood. O Lamb of God, that washest away the sins of the world, grant us Thy peace.

"THE RESURRECTION OF THE BODY[l]." I believe that this body will rise again through the resurrection of my Saviour, and so that I shall stand before my Judge to receive for the things I have done in my body, whether they be good or bad; and that if I am saved I shall receive a glorious body, being quickened by the Spirit Which dwelleth in me, and by the Body of Christ[m]. Keep this body Thine, O Lord, unto that day.

"AND THE LIFE EVERLASTING[n]." And that which I then receive will last for ever; either the bliss of God's presence, which He of His mercy give me; or the curse of separation from Him in hell, for ever and ever, from which He of His mercy save me.

[k] Acts ii. 38; xxii. 16; Eph. v. 26; Rev. i. 5; S. Luke xi. 4; S. Matt. xviii. 18; xxvi. 28; S. John xx. 23.

[l] Ezek. xxxvii.; 1 Cor. xv.; 2 Cor. v. 10.

[m] Rom. viii. 11; S. John vi. 54; Phil. iii. 21.

[n] Dan. xii. 2; S. John iii. 16; S. Mark ix. 43, 44; 1 S. Pet. i.

"AMEN." Thus I believe. In this faith I will live and die; for it is the faith of the Catholic Church, and the very truth of God.

III. The keeping of God's commandments.

THE COMMANDMENTS.

I. THOU SHALT HAVE NONE OTHER GODS BUT ME.

That is, I must love no man and no thing so much as God. I must forsake the love of gold and silver, and comforts, and the fear of man, and the praise of man, and must love and serve God first and last.

II. THOU SHALT NOT MAKE TO THYSELF ANY GRAVEN IMAGE, NOR THE LIKENESS OF ANYTHING THAT IS IN HEAVEN ABOVE, OR IN THE EARTH BENEATH, OR IN THE WATER UNDER THE EARTH. THOU SHALT NOT BOW DOWN TO THEM, NOR WORSHIP THEM: FOR I THE LORD THY GOD AM A JEALOUS GOD, AND VISIT THE SINS OF THE FATHERS UPON THE CHILDREN, UNTO THE THIRD AND FOURTH GENERATION OF THEM THAT HATE ME, AND SHEW *MERCY UNTO* THOUSANDS IN THEM THAT LOVE ME, *AND KEEP* MY COMMANDMENTS.

That is, I must not bow down before any picture or figure to worship it. And I must not form any low, unworthy, earthly thoughts of God.

III. THOU SHALT NOT TAKE THE NAME OF THE LORD THY GOD IN VAIN: FOR THE LORD WILL NOT HOLD HIM GUILTLESS THAT TAKETH HIS NAME IN VAIN.

That is, I must be very reverent in all my thoughts, words, and deeds about God; and being filled with the spirit of holy fear I must be afraid to use His Name lightly, to curse or swear, or to speak of religion, or to read the Bible, or to pray to God, without thinking; and in Church I must be especially careful and grave, and should remember in Whose house I am, and in Whose presence.

IV. REMEMBER THAT THOU KEEP HOLY THE SABBATH-DAY. SIX DAYS SHALT THOU LABOUR AND DO ALL THAT THOU HAST TO DO: BUT THE SEVENTH DAY IS THE SABBATH OF THE LORD THY GOD. IN IT THOU SHALT DO NO MANNER OF WORK, THOU, AND THY SON AND THY DAUGHTER, THY MAN-SERVANT, AND THY MAID-SERVANT, THY CATTLE, AND THE STRANGER THAT IS WITHIN THY GATES. FOR *IN SIX DAYS* THE LORD MADE HEAVEN AND

EARTH, THE SEA AND ALL THAT IN THEM IS, AND RESTED THE SEVENTH DAY: WHEREFORE THE LORD BLESSED THE SEVENTH DAY, AND HALLOWED IT.

That is, I must honour and keep the Lord's Day which has been set apart by the Apostles in place of the Jewish Sabbath, and likewise all other Holydays of the Church so far as I can, specially the fasts of Ash-Wednesday, and Good-Friday, and the feasts of Easter, Whitsunday, Christmas, and Holy Thursday or Ascension Day, and in these I must give up as far as possible all worldly works and cares, and must seek God's glory and my own salvation with all my might.

V. HONOUR THY FATHER AND THY MOTHER; THAT THY DAYS MAY BE LONG IN THE LAND WHICH THE LORD THY GOD GIVETH THEE.

That is, I must honour, and if need be, support my parents. Also I should be respectful to all persons above me in age or station; and dutiful to the Queen and to all who are in authority; and to the reverend the Bishops and Clergy of Christ's Church, and specially to my own parish Priest.

VI. THOU SHALT DO NO MURDER.

That is, I must not only not cause the death or injury of others unlawfully, but I must not wish it. I must put away all anger, malice, and re-

venge out of my heart, for the Scripture saith, he that hateth his brother is a murderer.

VII. THOU SHALT NOT COMMIT ADULTERY.

That is, I must with hatred and fear fly from all unchasteness, uncleanness, and filthiness of thought, word, and deed; and never be thinking or doing what I should be afraid that God should see.

VIII. THOU SHALT NOT STEAL.

That is, I must be strictly honest, never taking even a very little thing which is not mine; not robbing my employers of my time, nor making an unjust bargain by hiding the faults of what I am selling, or trying to get more than it is worth. I must not have false weights and measures, nor borrow without paying.

IX. THOU SHALT NOT BEAR FALSE WITNESS AGAINST THY NEIGHBOUR.

That is, I must never spread a false report about others, or join in spreading one; and if I think my neighbour is falsely accused I must speak out and defend him. I must say no ill of another without necessity, even if it be true.

X. THOU SHALT NOT COVET THY NEIGHBOUR'S

HOUSE, THOU SHALT NOT COVET THY NEIGHBOUR'S WIFE, NOR HIS SERVANT, NOR HIS MAID, NOR HIS OX, NOR HIS ASS, NOR ANYTHING THAT IS HIS.

That is, I must be content with what God has given me, and trust Him; and not be calculating about another year, or envying my richer neighbours, lest I should be tempted to do evil, and should become unthankful and distrustful to my Heavenly Father.

Now then thou hast confessed what thou didst promise to believe and to do, when thou wast baptized, and these promises thou art now about to confirm before God, whilst God in thee confirms His grace and power to do good works acceptable to Him.

That thou mayest approach Christ aright, and not add sin to sin, but rather grace to grace; thou shouldst prepare thyself both by prayer and self-examination.

PRAYERS TO BE USED EVERY FRIDAY NIGHT, OR WHEN THIS CANNOT BE DONE, UPON SOME OTHER NIGHT IN THE WEEK DURING THE YEAR BEFORE CONFIRMATION; OR SO LONG A TIME AS IS POSSIBLE WITHOUT PUTTING OFF BEING CONFIRMED.

Kneeling down, say,

O HOLD Thou up my goings in Thy paths, that my footsteps slip not.

Lord, have mercy upon me;
Christ, have mercy upon me;
Lord, have mercy upon me.

O Lord, we beseech Thee, mercifully hear our prayers, and spare all those who confess their sins unto Thee, that they whose consciences by sin are accused, by Thy merciful pardon may be absolved, through Christ our Lord. Amen.

Preserve, O Lord, the soul and body of Thy servant pure unto eternal life, through Jesus Christ. Amen.

SELF-EXAMINATION.

1. If a sick man does not know his disease, how can he take care for his health? Thou must know thine old sins, in order that thou mayest be watchful and sin no more.

2. If a man does not know his sins, how can he ask God's pardon? Confess thy sins, it is said[a], and I will forgive, but how canst thou confess what thou dost not know? Wouldst thou hear of thy sins for the first time at the Day of Judgment? Remember them now; examine thyself; and see what thou hast done. Be strict and true. Conceal nothing. God covers what thou confessest, but at the Judgment Day will lay open what thou hidest.

[a] 1 S. John i. 8, 9.

Kneel down then, if thou canst, alone, and think thou art standing before God; and that He sees whether thou dost answer truly. Only ask one or two questions at a time, first saying;

O HOLY Spirit of truth, make me to know myself, and my grievous sins, through Jesus Christ. Amen.

And after every question, if thou rememberest any sin, say,

LORD, be merciful to me a sinner.

Ask thyself, therefore, how thou hast kept thy three great promises, taking them one by one.

Ask thyself how thou hast kept the ten commandments, in the same manner.

Ask thyself how thou hast behaved in different parts of thy life, inquiring of thyself before God, after this manner.

What have I done wrong against my parents?

What against my teachers, when at school?

What against my brothers and sisters, or other relations?

What against my master?

What on Sunday?

What in the night?

What with my tongue?

What with my hands?

What with my body?

What with my eyes?

What sin most sticks to my conscience, and hurts me most?

All this will take a long time to do well, and it will make thee humble, and thoughtful, and watchful.

Now if thou dost find some things which thou dost not know, whether they were sins or not, open thy heart to thy parish Priest, and consult him: do not be afraid: he has seen many like thee: and he will not publish what thou sayest.

Or if some great and grievous sins weigh upon thy soul, and thou dost often think of them, tell him even these. Confess to God's Minister: for so thou confessest to God: and He will give thee honour, if thou dost give thyself shame for thy sin. Thou shalt be absolved. The Priest shall lay his hands upon thee, and thou shalt be forgiven by God Himself, Who looseth men from their sins by His Priests[p]. But beware thou tell all, and conceal nothing. Better to be silent, than to be untrue and to mock God.

Prayers for penitence, see p. 64.

Prayers for pardon, see p. 67. *Both which thou shouldest use with all thy heart, humbling thyself, and crying to God for thy life against Satan and thy sins.*

[p] S. Matt. xviii. 18; S. John xx. 22.

PSALMS TO BE READ OR LEARNED DURING PREPARATION FOR CONFIRMATION.

Pss. liii., cxix.

SCRIPTURES TO BE READ DURING PREPARATION FOR CONFIRMATION.

S. Matt. iii.; S. John iii.; S. Matt. xix. 13, 14; Acts xxii. 16; Rom. vi.; Col. ii. 12, 13; Tit. iii. 5; 1 S. Pet. iii. 20—22; Jer. xxxi. 33; 1 Cor. vi. 19, 20; S. Matt. xiii., xxv.; Rom. i. 18; Gal. v. 19—21; Heb. x. 26—31; S. Luke xii. 47, 48; Rom. xii. 2; 1 S. John ii. 15; S. Matt. vi. 24; 2 Pet. i. 3—11.

Acts viii. 17, xix. 1—6; Heb. vi.

LAYING ON OF HANDS A MEANS OF BLESSING.

Gen. xlviii. 13; S. Matt. xix. 13; Acts ix. 17; S. Mark xvi. 18.

COLLECTS WHICH MAY BE ADDED, AS THE DAY DRAWS NEAR, ONE OR TWO AT A TIME.

FOR REPENTANCE.

Ash-Wednesday Collect for Lent.

FOR THE HOLY SPIRIT.

Collects for the Sunday after the Ascension-day, and Whitsunday.

FOR HELP AGAINST TEMPTATION.

Collect for the fourth Sunday in Advent.

FOR VICTORY OVER THE FLESH.

Collect for the Circumcision.

AGAINST COVETOUSNESS.

Collect for S. Matthew's Day.

FOR OBEDIENCE.

Collect for the fourth Sunday after Epiphany; first Sunday after Trinity; S. Andrew's Day.

FOR THE LOVE OF GOD.

Collect for the sixth Sunday after Trinity.

FOR FAITH.

Collect for S. Thomas's Day.

FOR CHARITY.

Collect for Quinquagesima.

PRACTICE.

Deny thyself something two or three times a day; sometimes be silent; sometimes do what thou dost not wish to do; if blamed, make no excuse; do not say an unkind thing of any one, true or false. Often lift up thy heart at thy work, and say,

LORD, have mercy upon me a sinner.

If there is daily prayer at Church, make a rule to attend a certain number of times each week, if thy work allow thee.

CLOSER PREPARATION FOR CONFIRMATION.

Kneel down and say,

O LORD, save Thy servant,
Who putteth his trust in Thee.
O Lord, send me help from Thy holy place,
And evermore mightily defend me.

OUR Father, &c.

Rise up and say,

GLORY be to the Father, &c.

O SEND out Thy light and Thy truth, that they may lead me: and bring me to Thy holy hill, and to Thy dwelling.

And Psalm cxliii.

Kneel down and say,

O GOD, the King of all, give unto Thy servant true compunction, the pardon of my sin, the amendment of my life, who am deeply sunk in bodily affections, estranged from Thee, and without hope, but in Thy great mercies, omnipotent Jesus, Saviour, and Redeemer. Amen.

Then remember thy chief sins, and say,

O LORD, this sin, this dreadful sin, let me never sin again.

And so with each sin, saying the same words.

O LORD, from my besetting sin, my constant sin, into which I have so often fallen, deliver me now and for ever. Amen.

O LORD, to Thee I would give myself for ever, mind and soul and body, I would give all. O take and keep me Thine, for Jesus Christ's sake. Amen.

THE DAY OF CONFIRMATION.

Rise early, dress as plainly as possible, only so as to be clean and neat; and after saying thy prayers, and the prayers for preparation, find some place where thou mayst be quite alone, and say,

THIS day, yea this day, I am about to swear a solemn oath to my God.

O those broken vows, those broken vows, I am

about to take them anew. Make me then new, O my good God and Saviour.

Ah! Christ waits for me to bless me. May I not be nigh unto cursing, but obtain a blessing.

He waits for me to lay His hands on my sick soul. O Jesus, heal me. He waits for me, to strengthen my weak soul. O Jesus, strengthen me.

He waits for me. I know I shall not see Him, but He will be present; and by His servant He Himself will bless me. O I shall be blessed by those Hands which were pierced by the nails; yea, which I myself have pierced by my sins. O Lord, have mercy upon me. Give peace unto me, as Thou usedst to do unto those that love Thy name.

When it is time to go to the church, go with some serious person, or else alone. Talk little, and think much. Say to thyself any psalms or hymns which thou dost know. Make it a holy day, not a holiday. Ah! Whither art thou going? Even to Christ. Think then, think of thy past falling away, and of His great mercy in calling thee again. Listen to His call as thou goest.

When thou comest to the church, enter softly and with godly fear. Kneel down and say thy usual prayer for entering church; then look up and see the beauty of God's house and the crowds who have met together before Him.

Thou wilt behold this gathering once more: they will all meet before His judgment seat, some for Heaven and some for hell; after these thoughts look about no more, but read or pray until the Bishop enters, then stand up and honour God in His apostle, and rejoice in thy heart.

Whilst waiting, read Pss. cxix., li., cxxx.

Do not think how others look, or whether they look at thee; God sees thee; is not this enough?

When it comes to thy turn to go up, say,

Rise, He calleth thee. The Master is come and calleth for me.

Go up as thou wouldst go to church, and say in thy heart,

My broken vows! my vows! Pardon and help! Lord Jesus, help me.

Lord Jesus, I come to Thee. O Lord, receive me.

As thou returnest to thy seat, say,

O my God, who am I that Thou shouldst come unto me? Yes, it was my Lord Himself. His pierced Hands were laid upon me.

At thy seat read again, and pray whilst others are being confirmed.

Read Psalms ciii., cxlviii.

Then if there is a Communion by all means remain and communicate. Do not so soon reject Christ by refusing His gracious offer. Do not so soon forsake Him Whom thou didst say that thou lovedst, and Whom thou pretendedst to seek.

Return home in peace, quiet and silent. Be with and to thyself. Go alone and say,

I have sworn and am stedfastly purposed to keep Thy righteous judgments.

I am Thine, O save me, for I have sought Thy commandments.

O hold Thou up my goings in Thy paths, that my footsteps slip not. O hold Thou up my goings in Thy paths, that I may daily perform my vows.

GLORY be to the Father, &c.

Then for weeks and months afterwards, and every year upon the same day, ask thyself how thou hast kept thy vows: how far thou hast become better for the grace of God's Holy Spirit given to thee in Confirmation.

THE HOLY COMMUNION, OR PARTAKING OF CHRIST AND FELLOWSHIP WITH HIS CHURCH; CALLED ALSO THE HOLY EUCHARIST, OR SACRIFICE OF THANKSGIVING.

THE DOCTRINE.

THIS ordinance of the Lord Jesus Christ has *two parts, the* Sacrifice and the Feast; and there-

fore that upon which it is celebrated is called the Altar, because of the Sacrifice, and the Holy Table because of the Feast.

I. THE SACRIFICE.

A SACRIFICE is a solemn offering to God, either to put away sin, or to shew thankfulness. Under the law there were both sin-offerings and thank-offerings. Now the sin-offerings of cattle which were slain on God's altars, first by the patriarchs and afterwards by the priests, were of no value in themselves. The blood of bulls cannot put away sin. But yet they were of the greatest value out of themselves, by God's appointment, and because they were a sign, figure, remembrance, and confession, of the sacrifice of the Only Son of God which was afterwards to be made upon the Cross for the sins of the whole world.

When a faithful Jew sacrificed he prayed to God by what he did to forgive his sin through the blood of that Heavenly Lamb which should afterwards take away the sin of the world.

Such sacrifices served; 1, to remind men of Him Who was to come; 2, to call upon God that in the midst of wrath He might remember mercy towards those who fled to His beloved Son for salvation.

Now when the Lord Jesus Christ, the one great Sacrifice[q], perfect God and perfect man, had offered

[q] Heb. ix. x.

Himself to suffer instead of us, being a perfect sacrifice because He was God, and a sacrifice in our place because He was man, there was no more place for the sacrifice of bulls and goats. They were prophecies, and the fulfilment had come. They were a shadow thrown before, but the substance was arrived.

Therefore such sacrifices were done away. If they had gone on, men would have thought that Christ was not come, or that His sacrifice was not enough for their sins.

But there was still need of some ordinance which should be a sign and remembrance of Christ's sacrifice: 1, to remind men of His death; 2, to plead It before God, to ask God by It, and for It, to forgive the sins of His people. For this end the Bread and the Wine shew forth the Body and Blood of Christ, and by them we not only represent the Lord's death to our own hearts, and witness it before all men, but we beseech God the Father by this our deed, as well as by our words, to remember Christ's sacrifice and not our sins; to be satisfied with His atonement which is our only hope and trust[r].

II. THE FEAST OF COMMUNION.

After the sacrifices there was always a feast to fulfil the joy of those who trusted that they had

[r] *Mal. i. 11*; 1 Cor. xi. 26; Heb. xiii. 10.

won God's favour; but only the bodies of the beasts which were sacrificed were given for food: but now Christ not only giveth the sign and figure of His Body, but *His Body Itself*; and not His Body only but His precious Blood with It, for thus He saith, "Take, eat, this is My Body," and "Drink ye all of this."

For as our bodies require first to be born, and then to be nourished with food, so we, who were born again by Baptism, and made partakers of Christ, need continually to receive Him Who is our Food and Life, lest we faint by the way, and die. Therefore He giveth Himself to us by this Sacrament, washing us in His Blood, and feeding us with His Body, in a wonderful and Heavenly manner. This is a mystery. Reason cannot enter into it, but faith can receive it. The bread is bread, and the wine is wine; then the Priest consecrates it, that is to say, Christ, by His Holy Spirit, through the hands of His minister, blesses those poor earthly gifts of bread and wine; and thus, though they be still truly bread and truly wine by nature, yet no less truly are they by grace the Body and Blood of the Redeemer, which, being unseen, are conveyed to us; so that the "Bread is the Communion of the Body of Christ," and "the cup of blessing is the Communion of the Blood of Christ." This is the meaning of that tree of life with which Adam was kept from death in Eden: this, of that Manna upon which the Jews lived forty

years in the wilderness: this, of the heavenly food with which the angel nourished the prophet Elijah. Here are the miracles of the loaves with which Jesus fed the five thousand and the four thousand. For all these things were figures of this substance; and they teach us that Christ in His Sacrament is the Bread of Life, and that those who refuse such great salvation are the death of their own souls.

But they who partake worthily, in faith, and charity, and repentance, receive all that they need, —for they receive Christ; they find Him to be indeed the strengthening and refreshing of their souls. They become able to keep the resolutions which before they broke. Their repentance grows deeper, their love warmer, their faith stronger, their charity more hearty, their prayers more earnest. Christ dwelleth in them and they in Him. They bring forth fruit because they abide in the Vine; for without Him we can do nothing, but are cast forth as a branch and are withered, and shall be gathered at the last day to be cast into the fire and burned.

But really unworthy or unfit receiving is still more dangerous. When the ark of the Lord was taken into the house of Dagon, the idol fell, and was broken; even so will Christ's presence destroy, if it comes into a house of Satan, that is, into a *wicked* heart.

The Corinthians also were punished, some with

sickness, and some with death, for their profane receiving. Very needful then is it most carefully and solemnly to prepare our souls before we approach God's Altar.

Now those Christians who have just been confirmed, if they prepared themselves sufficiently for Confirmation, are also sufficiently prepared for Holy Communion; but since, unhappily, an evil custom has grown up whereby Christians suffer a long time to pass between Confirmation and their first Communion, or else communicate once and then leave off, there is need of some advice to those who have grown up without receiving the Sacrament of the Lord's Body and Blood, or who have not received for a long time.

Now three things are required to make a man fit to communicate, Repentance, Faith, and Charity. If a man have these, let him approach with a holy joy and hope; but if he have not, let him then seek them at once with all his heart and soul, not letting even a day pass without beginning; for let him surely know that whatever unfits for this Sacrament unfits also for Heaven, and he who cannot meet Christ at the Altar, can never stand before Him at the Judgment, can never be with Him in the Father's mansions. Therefore, as he would seek food if he were starving, or land if he were drowning, so let him never rest until he has put away all that which keeps him from Christ's Sacramental Presence, lest he die, and be shut

out from Christ's Presence in Heaven for ever and ever.

I. REPENTANCE.

REPENTANCE has three parts; 1, Sorrow; 2, Confession; 3, Amendment.

1. Sorrow, or a real grief at having offended God; not the mere fear of hell, but a sorrow with the love of God in it, a sorrow at having returned God's mercies so ungratefully, and brought shame upon His holy Name, when we ought to have been ever praising Him and giving Him glory.

THOUGHTS TO PRODUCE GODLY SORROW.

1. That God is our Father by creation and preservation, having given us everything from our youth up until now.

2. That He is our Father also by adoption, having made us His own children again by Baptism.

3. That He gave His only Son to die for us.

4. That God the Son became man for us, was crucified, died, and was buried.

5. That He has prepared Heaven for us.

6. That all our sins went to cross and undo the work of His sufferings; the sins of our hands

were against the piercing of His hands; the sins of our tongues went to undo the thirst of His tongue upon the Cross; our evil thoughts pierced His brow again with thorns.

7. That we are His members, and so have brought disgrace upon our Head.

8. That we are temples of the Holy Ghost, Whom we have grieved and resisted.

9. That God has spared us again and again, and called us again and again, but we would not hear.

10. That we have set an ill example to others, and injured the Church.

11. That we have filled our souls with sinful habits, and made it harder than ever to serve God.

12. That we do not love God as we might have done, but that our sins come in between us and Him, and spoil our prayers and meditations, and make us fly from the thought of Him, instead of loving His presence.

PRAYERS AND EJACULATIONS FOR SORROW.

O JESU, for love of Thee that I had never so sinned against Thee.

O God, the King of all, give unto Thy servant true compunction, the pardon of my sins, the

amendment of life, who am deeply sunk in bodily affections, estranged from Thee, and without hope but in Thy saving mercies and great goodness, omnipotent Jesus, Saviour and Defender. Amen.

Then say the Collect for Ash-Wednesday, and afterwards,

O GOD, give me a broken and contrite heart which Thou wilt not despise.

O Lord, may it please Thee by the influence of Thy divine grace upon my stony heart, to melt it into a flood of tears, that I may perform all the acts and offices of true repentance. Amen.

Thou hast prepared for me a more healthful sorrow: O deny not Thy servant when he begs sorrow of Thee.

Give me a deep contrition for my sins, a hearty detestation and loathing of them, hating them worse than death with torments. Amen.

O Blessed Jesus, Who didst give to Mary Magdalene to weep upon Thy feet, grant me true sorrow. O Blessed Jesus, Who didst give to Thine apostle S. Peter to weep bitterly, grant me, a far worse sinner, to weep also. O Saviour of penitents, make me also penitent, that Thou mayest save me. *Amen.*

II. CONFESSION.

AND from Communion to Communion thou art invited by the Church to confess to Her ministers any sin which afflicts thy conscience: for thus it is said, "and because it is requisite that no man should come to the Holy Communion but with a full trust in God's mercy, and with a quiet conscience; therefore if there be any of you, who by this means cannot quiet his own conscience, but requireth further comfort or counsel, let him come to me, or to some other discreet and learned minister of God's word, and open his grief, that by the ministry of God's holy word, he may receive the benefit of absolution, together with ghostly counsel and advice, to the quieting of his conscience, and avoiding of all scruple and doubtfulness." But if thou hast no weighty matter on thy conscience, thou mayest confess privately to God. Before thou confess thou must diligently examine thyself, (see p. 48); and for more help read at times the explanation of the Baptismal promises, (see p. 23—26), and of the ten commandments, (see p. 42), and consider how thou hast sinned against them, how often and how greatly.

III. AMENDMENT.

SINCERE sorrow for sin longs to undo the evil *of the sin as* much as possible. Not only does the

true penitent fly from temptation for the future, renounce all sinful and dangerous habits, cut off all connexion with his former courses, but he desires to undo the evil he has done as far as he can, and is chiefly sorry that he can do so little[s]. If he has robbed another of anything, he tries to restore it[t]. If he has slandered any one, he unsays the slander openly. If he has been drunken, he will deny himself all strong drink for a time. If he has been passionate, he will bear provocation meekly, and not answer even when he justly might. If he has been lustful, he will fast for his sin. In all things he will try to go quite contrary to his old sins, and make amends as far as possible, grieving that it is so little that he can do. Also he will make holy resolutions against his former sins, and against his besetting sins, and he will exercise himself in them to prove himself before he communicates, and will pray that he may receive grace to keep his vows hereafter.

PRAYERS FOR PARDON AND AMENDMENT.

To be said kneeling very humbly, with the hands crossed upon the breast, bowing down the head.

FATHER, I have sinned against Heaven and before Thee, I am not worthy to be called Thy

[s] S. Luke xix. 8; Exod. xxii. 1; 1 Sam. xii. 3; 2 Sam. xii. 6.

[t] *Stolen property* may be restored through the Parish Priest if *there is any difficulty.*

son. Who will give water to my head, and a fountain of tears to my eyes, that I may weep day and night for my sins, by which, O Lord, I have provoked Thee to anger. Throwing myself at Thy feet with Mary Magdalene, I humbly beseech Thy mercy, O Jesus. Spare, O Lord, spare my sins, and remember not, Lord, my iniquities. Amen.

ACT OF CONTRITION.

O MOST gracious God, Father of mercies, I have sinned and done wickedly. I grieve, I retract and detest each and all of my sins, known to me and unknown. I grieve for each and all with my whole heart, not only because I have made myself unworthy of Thy grace, and love, and benefits: but chiefly because with my sins I have offended Thee my God, who for Thine infinite goodness, if there had been no Heaven nor Hell, art worthy of all love and service. I desire for the future to love Thee with all my soul, with all my strength, above all things, and to persevere for ever in this love. I desire that I may never offend Thee hereafter by the very smallest sin. This I purpose,—this, relying on Thy help, I firmly resolve. I am prepared to avoid not only all my sins, but all occasions of sinning. I had rather die than sin. Confirm in me, O Lord, this serious will, and strengthen me by Thy grace. Amen.

Rise and say,

Ps. li. *or* cxxx.

Then kneel, and clasping thy hands say,

O LORD Jesus Christ, Son of the living God, Who with Thy hands stretched out upon the cross, for the redemption of all men, didst drink the cup of the Passion, be merciful to me a miserable sinner. Behold I poor come to Thee Who art rich; miserable to Thee Who art merciful. I confess against myself my iniquity.

Behold, Lord, I was conceived and born in sin, and Thou didst wash and sanctify me, and after that I defiled myself with greater sins, for thus have I done.

Here mention thy sins, and then proceed,

These are my sins, O Lord, with which I have dishonoured Thee, and defiled myself whom Thou didst create after Thine own image and likeness. These are they, and many others come into my mind, with which my wretched soul is vexed and afflicted, torn and destroyed. Behold, Lord, my iniquities have gone up over my head, and like a heavy load are laid upon me. And unless Thou, Whose property is always to have mercy and to spare, dost put out the right hand of Thy Majesty, *I must* sink miserably into Hell. But do Thou, *O Lord, turn* and deliver my soul, and save me

for Thy mercy's sake. Have pity upon Thy son, whom Thou hast redeemed with Thy precious Blood, and mark not my wickedness, so as to forget Thy goodness. What father is there who will not free his son? Or what son whom the Father chasteneth not? Therefore, O Father and Lord, though I be a sinner, I cannot cease to be Thy son, since Thou hast made me and renewed me. Can a mother forget the infant of her womb? and surely if she should forget, yet Thou, O Father, hast promised that Thou wilt not forget. Be appeased then, and have pity upon me, and turn not away Thy Face from me, Who to redeem me didst not turn away Thy Face from those who mocked and spat at Thee. I confess that I have sinned, and my soul deserves damnation, but it is certain that Thy mercy is greater than every sin. So, protected under the shadow of Thy mercy, I will come to the throne of grace. I run asking, crying and searching until Thou hast mercy upon me. Deliver me by our Redeemer Who sitteth at Thy right hand, in Whom no sin could be found. Justify me through Him Who did no sin, neither was deceit found in His mouth. By our Head in Whom is no spot, deliver His member, although poor and weak. Deliver me, I beseech Thee, from my sins, vices, faults, and negligences, and teach me to do Thy will. All my hope and confidence is placed in my Saviour's Blood poured out for our salvation. In Him I breathe again, and relying on Him

I desire to come to Thee, not having my own righteousness, but that which is from Thy Son, Jesus Christ, Who liveth and reigneth with Thee in the unity of the Holy Spirit, one God, world without end. Amen.

DEVOTIONS BEFORE THE FIRST COMMUNION.

To be used three times a week during the month before.

Say standing,

O Lord, prepare Thy way before Thee.

Lord, I am not worthy that Thou shouldest come under my roof.

Lesson, 1 Cor. xi.

The Lord Jesus, the same night in which He was betrayed, took bread, and when He had given thanks He brake it and said, Take, eat: this is My Body which is broken for you; this do in remembrance of Me. After the same manner also He took the cup, when He had supped, saying, This Cup is the New Testament in My Blood; this do ye, as oft as ye drink it, in remembrance of Me.

Lord, who shall dwell in Thy Tabernacle?

Even he that leadeth an uncorrupt life.

Lord, who shall rest upon Thy holy hill?

He that doeth the thing that is right, and speak*eth the truth from* his heart, and hath used no

deceit in his tongue, and hath not slandered his neighbour, and is lowly in his own eyes, and maketh much of them that fear the Lord.

Glory be to the Father, &c.

Kneel down and say,

BLESSED Lord Jesus, for Thy mercy's sake, make me all these,—uncorrupt, true, right in all I do, not deceitful, nor slandering, nor saying a word against any one, pure, contented, humble; and so may I come to my first Communion as I would wish to come to my last Communion before I die; through Jesus Christ my Lord. Amen.

Or this,

BLESSED Jesus, may I be ready for Thee. May I repent of my old sins more and more. I am sorry for them, yea very sorry. O that I were more so. I will never so sin again if Thou wilt be ever mine, and dwell in me. Let this be the beginning of a new life. May sin die in me, and holiness live, and may my soul for ever live in Thee, my only God and Saviour. Amen.

REGULAR PREPARATION FOR HOLY COMMUNION SOME TIME IN THE WEEK BEFORE.

In quiet, and if thou canst alone, kneel down and say,

O Lord, open Thou my heart and shew me my misdeeds.

Then, as in the sight of God, ask thy soul,

O my soul!

1. How have I sinned since my last Communion?

1. With what words?
2. With what deeds?
3. With what tempers and thoughts?

2. Have I kept my vows which I made?

3. Have I made any progress?

4. Have I attended to my prayers and God's worship?

5. Have I kept myself pure?

6. Have I injured any one?

7. Have I been true and honest?

8. Have I been sinfully angry, or unkind to any one?

9. Have I been covetous, or discontented, or lazy, or greedy?

10. Have I been ashamed of Christ, and been laughed into seeming worse than I am?

Then say,

O LORD, I have sinned. I have sinned. Thus (*mention the sins*) I have done. O give me a broken and a contrite heart, and wash me in the precious Blood of my Redeemer, that I may be Thine once more, for His sake Who gave Himself for me, the greatest of sinners. Amen.

And add this to thy prayers every day during the week before Communion. Come, Holy Jesus,

come, take possession of my soul. Purify it with Thy most precious Body and Blood, that being fitted for Thy dwelling Thou mayest abide in me for ever. Amen.

SERVICE FOR THE MORNING BEFORE HOLY COMMUNION.

Kneel down and say,

Lord, have mercy upon us;
Christ, have mercy upon us;
Lord, have mercy upon us.

OUR Father, &c.

I said, Lord, have mercy upon me;
Heal my soul, for I have sinned against Thee.
Cleanse Thou me from my secret faults,
And keep Thy servant from presumptuous sins.

O my broken vows, my broken vows; good Lord, forgive.

Though I be but a barren ground, yet the streams of Thy grace pour forth, good Lord.

These my deep wants
Relieve, O Lord.

These [*here mention what thou dost wish*] my vows
Accept, O Lord.

Rise and say,

Glory be to the Father, &c.

And if thou hast time,

I will wash my hands in innocency, O Lord: and so will I go to Thine altar;

That I may shew the voice of thanksgiving: and tell of all Thy wondrous works.

Lord, I have loved the habitation of Thy house: and the place where Thine honour dwelleth.

O shut not up my soul with the sinners: nor my life with the blood-thirsty.

In whose hands is wickedness: and their right hand is full of gifts.

But as for me, I will walk innocently: O deliver me and be merciful unto me.

My foot standeth right: I will praise the Lord in the congregation.

Glory be to the Father, &c.

Kneel down and say,

Scatter all wandering thoughts, warm my coldness, soften my hardness, by Thy saving Presence, Blessed Jesus, Saviour, Redeemer. Amen.

Grant me, Blessed Lord, not only to receive Thy sacrament in the outward forms of bread and wine, but in the grace and power thereof; not bread and wine alone, but the Body and Blood of Jesus to the remission of my sins, and all other benefits of His Passion. Amen.

The whole need not a physician, but they that are sick. And such am I, a diseased and sin-sick *soul. As sick* I go now to my Physician; as a

sinner to my Redeemer; as miserable to the Father of mercy; as unclean to the Fountain of purity; as poor and needy to the Lord of all bounty; as blind and ignorant to the Light of Light; as infirm and weak to the strength of Israel. And O that it may please Thee to enlighten my darkness, to heal my infirmities, to enrich my poverty, to strengthen my weakness, to wash away all my uncleanness, and by the Communion of Thy precious Body and Blood to cleanse me from all filthiness, both of flesh and spirit, that I may perfect holiness in the fear of the Lord. Amen.

I am unworthy, Lord, that Thy praise should come within my polluted lips: and much more Thy precious Body and Blood should be received into my soul, through an unclean mouth.

But since Thou didst not disdain to be born in a stable, and laid in a manger among beasts; since Thou didst vouchsafe to enter into the house of a leper, and to admit the kisses of an unclean sinner, such as I am, washing Thy sacred Feet with her penitent tears; vouchsafe, most loving Jesus, to receive me also; reject me not, though a sinner, yet Thy servant; though unclean, yet penitent, and now humbling myself under Thy most mighty Hand; that it may please Thee to remit, to release, to pardon all my sins, that with pure and clean soul I may receive Thy most precious Body and Blood. Amen.

COMPANION TO THE ALTAR.

ALL the Service before the Consecration prayer is preparation. The Gospel, Epistle, and Commandments declare God's perfect law, and call to repentance and obedience. The Creed is an act of faith: the offertory an act of love: the Confession of penitence. The Absolution admits the penitent, and gives him to approach in peace. The sentences "Lift up" and the Prefaces raise the soul with holy joy. The prayer "We do not presume" sobers and humbles us again before the awful Sacrifice.

The Consecration prayer prepares not us, but the elements of bread and wine, which are thereby made Christ's Body and Blood, after a heavenly and unspeakable manner.

In the Sacrifice we beseech God to grant that we and all His whole Church may obtain remission of our sins, and all other benefits of Christ's Passion.

In Communion we partake of Christ and are made one with Him and His whole Church.

The remainder of the Service is Post-Communion, or After-Communion, in which we thank God, and pray that His grace may not be be-

stowed in vain, and then praise God in the Hymn Glory be to God on high, and at last are dismissed with the blessing of that peace which belongeth to the Holy Trinity.

If there is any time between the prayer for the Church militant and the following exhortation, remain on thy knees, and keep thy thoughts to God, saying, if thou wilt, Psalm iv., but rise and stand during this exhortation.

DEARLY beloved in the Lord, ye that mind to come to the holy Communion of the Body and Blood of our Saviour Christ, must consider how St. Paul exhorteth all persons diligently to try and examine themselves, before they presume to eat of that Bread, and drink of that Cup. For as the benefit is great, if with a true penitent heart and lively faith we receive that holy Sacrament; (for then we spiritually eat the Flesh of Christ, and drink His Blood; then we dwell in Christ, and Christ in us; we are one with Christ, and Christ with us;) so is the danger great, if we receive the same unworthily. For then we are guilty of the Body and Blood of Christ our Saviour; we eat and drink our own damnation, not considering the Lord's Body; we kindle God's wrath against us; we provoke Him to plague us with divers diseases, and sundry kinds of death. Judge therefore yourselves, brethren, that ye be not judged

of the Lord; repent you truly for your sins past; have a lively and stedfast faith in Christ our Saviour; amend your lives, and be in perfect charity with all men; so shall ye be meet partakers of those holy mysteries. And above all things ye must give most humble and hearty thanks to God, the Father, the Son, and the Holy Ghost, for the redemption of the world by the death and passion of our Saviour Christ, both God and man; Who did humble Himself, even to the death upon the Cross, for us, miserable sinners, who lay in darkness and the shadow of death; that He might make us the children of God, and exalt us to everlasting life. And to the end that we should alway remember the exceeding great love of our Master, and only Saviour, Jesus Christ, thus dying for us, and the innumerable benefits which by His precious blood-shedding He hath obtained to us; He hath instituted and ordained holy mysteries, as pledges of His love, and for a continual remembrance of His death, to our great and endless comfort. To Him therefore, with the Father and the Holy Ghost, let us give (as we are most bounden) continual thanks; submitting ourselves wholly to His holy will and pleasure, and studying to serve Him in true holiness and righteousness all the days of our life. Amen.

At the end say Amen distinctly.

YE that do truly and earnestly repent you of your sins, and are in love and charity with your neighbours, and intend to lead a new life, following the commandments of God, and walking from henceforth in His holy ways; draw near with faith, and take this holy Sacrament to your comfort; and make your humble confessions to Almighty God, meekly kneeling upon your knees.

Then shall this general Confession be made, in the name of all those that are minded to receive the holy Communion, by one of the Ministers; both he and all the people kneeling humbly upon their knees, and saying.

Then kneel down and clasp thy hands, and say with all thy heart this thy humble confession.

ALMIGHTY God, Father of our Lord Jesus Christ, Maker of all things, Judge of all men; We acknowledge and bewail our manifold sins and wickedness, Which we, from time to time, most grievously have committed, by thought, word, and deed, Against Thy Divine Majesty, Provoking most justly Thy wrath and indignation against us. We do earnestly repent, And are heartily sorry for these our misdoings; The remembrance of them is grievous unto us; The burden of them is intolerable. Have mercy upon us, Have mercy upon us, most merciful Father; For

Thy Son our Lord Jesus Christ's sake, Forgive us all that is past; And grant that we may ever hereafter Serve and please Thee in newness of life, to the honour and glory of Thy Name: through Jesus Christ our Lord. Amen.

When the Confession is over bow thy head, and receive Absolution from God, Who speaketh to thee through His Priest.

Then shall the Priest (or the Bishop, being present,) stand up, and turning himself to the people, pronounce this Absolution.

ALMIGHTY God, our heavenly Father, Who of His great mercy hath promised forgiveness of sins to all them that with hearty repentance and true faith turn unto Him: Have mercy upon you; pardon and deliver you from all your sins; confirm and strengthen you in all goodness; and bring you to everlasting life; through Jesus Christ our Lord. Amen.

Then after saying Amen, exclaim secretly in thy heart, I thank Thee, O Lord. May I go and sin no more.

Then shall the Priest say,

Hear what comfortable words our Saviour Christ saith unto all that truly turn to Him.

COME unto Me, all that travail and are heavy laden, and I will refresh you.—St. Matt. xi. 28.

Say secretly,

O make me feel my sins and ever thus refresh me.

So God loved the world, that He gave His only-begotten Son, to the end that all that believe in Him should not perish, but have everlasting life.

Say secretly,

Grant me, O Lord, to believe and live for ever.

Hear also what St. Paul saith.

This is a true saying, and worthy of all men to be received, That Christ Jesus came into the world to save sinners.

Say secretly,

Blessed Jesus, save me, the chief of sinners.

Hear also what St. John saith.

If any man sin, we have an Advocate with the Father, Jesus Christ the righteous; and He is the propitiation for our sins.

Say secretly,

O Blessed Advocate, let Thy Blood and Spirit plead for me, that I may be forgiven all my sins.

After which the Priest shall proceed, saying,

Lift up your hearts.
We lift them up unto the Lord.
Let us give thanks unto our Lord God.
It is meet and right so to do.

Then shall the Priest turn to the Lord's Table, and say,

IT is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks unto Thee, O Lord, Holy Father, Almighty, Everlasting God.

Here shall follow the Proper Preface, according to the time, if there be any specially appointed: or else immediately shall follow,

THEREFORE with Angels and Archangels, and with all the company of heaven, we laud and magnify Thy glorious Name; evermore praising Thee, and saying,

Here the people join the Priest, and all the Heavenly Host, saying,

Holy, holy, holy, Lord God of hosts, heaven and earth are full of Thy glory: Glory be to Thee, O Lord most High. Amen.

PROPER PREFACES.

Upon Christmas-day, and seven days after.

BECAUSE Thou didst give Jesus Christ Thine only Son to be born as at this time for us; *who, by the* operation of the Holy Ghost, was

made very man of the substance of the Virgin Mary His mother; and that without spot of sin, to make us clean from all sin. Therefore with Angels, &c.

Upon Easter-day, and seven days after.

BUT chiefly are we bound to praise Thee for the glorious Resurrection of Thy Son Jesus Christ our Lord: for He is the very Paschal Lamb, which was offered for us, and hath taken away the sin of the world; who by His death hath destroyed death, and by His rising to life again hath restored to us everlasting life. Therefore with Angels, &c.

Upon Ascension-day, and seven days after.

THROUGH Thy most dearly beloved Son Jesus Christ our Lord; who after His most glorious Resurrection manifestly appeared to all His Apostles, and in their sight ascended up into heaven to prepare a place for us; that where He is, thither we might also ascend, and reign with Him in glory. Therefore with Angels, &c.

Upon Whit-Sunday, and six days after.

THROUGH Jesus Christ our Lord; according to Whose most true promise, the Holy Ghost came down as at this time from heaven with a

sudden great sound, as it had been a mighty wind, in the likeness of fiery tongues, lighting upon the Apostles, to teach them, and to lead them to all truth; giving them both the gift of divers languages, and also boldness with fervent zeal constantly to preach the Gospel unto all nations; whereby we have been brought out of darkness and error into the clear light and true knowledge of Thee, and of Thy Son Jesus Christ. Therefore with Angels, &c.

Upon the Feast of Trinity only.

WHO art one God, one Lord; not one only Person, but three Persons in one Substance. For that which we believe of the glory of the Father, the same we believe of the Son, and of the Holy Ghost, without any difference or inequality. Therefore with Angels, &c.

After each of which Prefaces shall immediately be sung or said,

THEREFORE with Angels and Archangels, and with all the company of heaven, we laud and magnify Thy glorious Name; evermore praising Thee, and saying, Holy, holy, holy, Lord God of hosts, heaven and earth are full of Thy glory: Glory be to Thee, O Lord most High. Amen.

Then shall the Priest, kneeling down at the Lord's Table, say in the name of all them that shall receive the Communion this Prayer following.

WE do not presume to come to this Thy Table, O merciful Lord, trusting in our own righteousness, but in Thy manifold and great mercies. We are not worthy so much as to gather up the crumbs under Thy Table. But Thou art the same Lord, Whose property is always to have mercy: Grant us therefore, gracious Lord, so to eat the Flesh of Thy dear Son Jesus Christ, and to drink His Blood, that our sinful bodies may be made clean by His Body, and our souls washed through His most precious Blood, and that we may evermore dwell in Him and He in us. Amen.

When the Priest, standing before the Table, hath so ordered the Bread and Wine, that he may with the more readiness and decency break the Bread before the people, and take the Cup into his hands, he shall say the Prayer of Consecration as followeth.

While the Priest is preparing to consecrate, say to thyself,

MOST merciful God, Father of our Lord Jesus Christ, look graciously upon the gifts now lying before Thee; and send Thy Holy Spirit down upon this sacrifice, that He may make this bread and this wine the Body and Blood of Thy Christ. Amen.

Then when the Priest offers the following prayer and consecrates, think in thy soul of thy Lord and Saviour as He brake the bread, and blessed the cup before His Passion.

ALMIGHTY God, our heavenly Father, Who of Thy tender mercy didst give Thine only Son

Jesus Christ to suffer death upon the Cross for our redemption; Who made there (by His one oblation of Himself once offered) a full, perfect, and sufficient sacrifice, oblation, and satisfaction, for the sins of the whole world; and did institute, and in His holy Gospel command us to continue, a perpetual memory of that His precious death, until His coming again; Hear us, O merciful Father, we most humbly beseech Thee; and grant that we receiving these Thy creatures of bread and wine, according to Thy Son our Saviour Jesus Christ's holy institution, in remembrance of His death and passion, may be partakers of His most blessed Body and Blood: who, in the same night that He was betrayed, took Bread; and, when He had given thanks, He brake it, and gave it to His disciples, saying, Take, eat, this is My Body which is given for you: Do this in remembrance of Me. Likewise after supper He took the Cup; and, when He had given thanks, He gave it to them, saying, Drink ye all of this; for this is My Blood of the New Testament, which is shed for you and for many for the remission of sins: Do this, as oft as ye shall drink it, in remembrance of Me. Amen.

Then shall the Minister first receive the Communion in both kinds himself, and then proceed to deliver the same to the Bishops, Priests, and Deacons, in like manner, (if any be present,) and after

that to the people also in order, into their hands, all meekly kneeling. And, when he delivereth the Bread to any one, he shall say,

THE Body of our Lord Jesus Christ, which was given for thee, preserve thy body and soul unto everlasting life. Take and eat this in remembrance that Christ died for thee, and feed on Him in thy heart by faith with thanksgiving.

And the Minister that delivereth the Cup to any one shall say,

THE Blood of our Lord Jesus Christ, which was shed for thee, preserve thy body and soul unto everlasting life. Drink this in remembrance that Christ's Blood was shed for thee, and be thankful.

After the Prayer of Consecration, and while the Priest is communicating say these prayers,

GRANT, I beseech Thee, Almighty God, that all we who are partakers of this Holy Sacrament, may be confirmed in godliness; may receive remission of our sins; may be delivered from the devil and his wiles; may be filled with the Holy Ghost; may be worthy of Thy Christ; and obtain everlasting life. Amen.

AND together with us, remember, O God, for good, the whole mystical Body of Thy Son, that such as are yet alive may finish their course with joy; and that we with all those that are departed in Thy faith and fear, may rest in hope and rise in glory, for Thy Son's sake Whose death we now remember before Thee. Amen.

Whilst waiting, and before it is time to go up, say,

Psalm xxvi. or li. or cxi.

Immediately before thou goest up say,

LORD, I am but sinful dust and ashes, and the very chief of sinners. And whence is this that my Lord Himself should come to me? Lord, I am not worthy that Thou shouldest come under my roof.

My sins, O God, I would leave behind. These my vows, myself, my soul and body, I bring, I offer to Thee through Jesus Christ.

On rising say to thyself as thou goest,

The Master is come and calleth for me.

I come, Blessed Jesus, but laden with sins. Fast bound, release me; defiled, purge me; weary, support me.

Come, Blessed Jesus, come take possession of my soul, purify it with Thy most precious Body and Blood, that being fitted for Thy dwelling Thou mayest abide in it for ever.

And as thou goest or waitest, see no man; think of no man: but in the spirit behold Christ present to receive thee, and His Angels joying in thy joy, and His Saints, who are ever near Him, and thy brethren joining with thee in that holy hour.

Then kneel down at the altar with all reverence until the Priest shall come to thee, and say,

THE Body of our Lord Jesus Christ, which was given for thee, preserve thy body and soul unto everlasting life. Take and eat this in remembrance that Christ died for thee, and feed on Him in thy heart by faith with thanksgiving.

Then take the Sacrament of the Body of Christ in the palm of the hand, saying Amen; and eat it with holy fear and joy, and afterwards say privately, Death unto sin, life unto God: oneness with Thee and with Thy Saints, my Lord and my God.

Then when the Cup, which is the Communion of the Blood of Christ, is brought by the Priest, saying,

THE Blood of our Lord Jesus Christ, which was shed for thee, preserve thy body and soul unto everlasting life. Drink this in remembrance that Christ's Blood was shed for thee, and be thankful,

Do thou reply Amen, and drink of the waters of life which flow from thy Saviour's side, Who is the rock rent to quench thy thirst, and say,

The Blood of the Lamb which taketh away the sins of the world take away my sins, and fill me with life and love, Holy Jesus. Amen.

Then after a few moments return quietly to thy seat, not looking to thy right hand, nor to thy left: and, when thou art there, kneel down and say,

Praise the Lord, O my soul, and forget not all His benefits; Who forgiveth all thy sins, and healeth all thine infirmities; Who saveth thy life from destruction, and crowneth thee with mercy and loving-kindness.

Blessing, and honour, and glory, and thanksgiving, be unto God, and unto the Lamb, for ever and ever. Amen.

Grant, Holy Jesus, that as I have now received in faith Thy precious Body and Blood, veiled under the form of bread and wine, I may hereafter behold Thy Blessed face unveiled in Heaven, Who with the Father and the Holy Ghost livest and reignest one God world without end. Amen.

If there is more time say Ps. xxxiv. and ciii. and this prayer.

I GIVE thanks to Thee, O Lord, Holy Father, Eternal God, Who hast blessed me Thy wretched and unworthy servant, through no merits of mine but only out of the goodness of Thy great mercy, with the Body and Blood of our Lord Jesus Christ. I entreat Thee that this saving Communion may not be to me guilt unto punishment but a saving intercession unto pardon. May It be to me the casting out of all my vices; the banishment of concupiscence and lust; the increase of charity, humility, patience, and of all holiness: a firm defence against the plots of my enemies, visible and invisible; the perfect quieting of all my motions carnal and spiritual. In Thee alone, O Lord, is my firm adherence, and the happy completion of my end: and I pray Thee to bring me, a wretched and miserable sinner, to that banquet of heavenly glory, where Thou, O Christ, art true Light, fulness of fulness, perfect delight, complete felicity, and everlasting joy to all Thy Saints, Who with the Father and the Holy Ghost livest and reignest one God world without end. Amen.

When all have communicated, the Minister shall return to the Lord's Table, and reverently place upon it what remaineth of the consecrated Elements, covering the same with a fair linen cloth.

Then shall the Priest say the Lord's Prayer, the people repeating after him every Petition.

OUR Father, which art in heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against

us. And lead us not into temptation; But deliver us from evil; For Thine is the kingdom, The power, and the glory, For ever and ever. Amen.

After shall be said as followeth.

O LORD and heavenly Father, we Thy humble servants entirely desire Thy fatherly goodness mercifully to accept this our sacrifice of praise and thanksgiving; most humbly beseeching Thee to grant, that by the merits and death of Thy Son Jesus Christ, and through faith in His Blood, we and all Thy whole Church may obtain remission of our sins, and all other benefits of His passion. And here we offer and present unto Thee, O Lord, ourselves, our souls and bodies, to be a reasonable, holy, and lively sacrifice unto Thee; humbly beseeching Thee, that all we, who are partakers of this holy Communion, may be fulfilled with Thy grace and heavenly benediction. And although we be unworthy, through our manifold sins, to offer unto Thee any sacrifice, yet we beseech Thee to accept this our bounden duty and service; not weighing our merits, but pardoning our offences, through Jesus Christ our Lord; by Whom, and with Whom, in the unity of the Holy Ghost, all honour and glory be unto Thee, O Father Almighty, world without end. *Amen.*

Or this.

ALMIGHTY and everliving God, we most heartily thank Thee, for that Thou dost vouchsafe to feed us, who have duly received these holy mysteries, with the spiritual food of the most precious Body and Blood of Thy Son our Saviour Jesus Christ; and dost assure us thereby of Thy favour and goodness towards us; and that we are very members incorporate in the mystical body of Thy Son, which is the blessed company of all faithful people; and are also heirs through hope of Thy everlasting kingdom, by the merits of the most precious death and passion of Thy dear Son. And we most humbly beseech Thee, O heavenly Father, so to assist us with Thy grace, that we may continue in that holy fellowship, and do all such good works as Thou hast prepared for us to walk in; through Jesus Christ our Lord, to Whom, with Thee and the Holy Ghost, be all honour and glory, world without end. *Amen.*

Then shall be said or sung,

GLORY be to God on high, and in earth peace, good will towards men. We praise Thee, we

bless Thee, we worship Thee, we glorify Thee, we give thanks to Thee for Thy great glory, O Lord God, heavenly King, God the Father Almighty.

O Lord, the only-begotten Son Jesu Christ; O Lord God, Lamb of God, Son of the Father, that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, receive our prayer. Thou that sittest at the right hand of God the Father, have mercy upon us.

For Thou only art holy; Thou only art the Lord; Thou only, O Christ, with the Holy Ghost, art most high in the glory of God the Father. *Amen.*

Then the Priest (or Bishop if he be present) shall let them depart with this Blessing.

THE peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of His Son Jesus Christ our Lord: and the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst you and remain with you always. *Amen.*

Now with the peace of God sounding in thine ears, yea with the Prince of peace dwelling in thine heart, go soberly home. Be kind and courteous

to all, not gloomy or severe; yet, unless others speak to thee, prefer silence for a time. At any rate, as soon as thou canst, find a place and time to be alone; and yet not alone, for He is with thee Whom Thou hast received. Be with Him awhile.

Think for a time what it is for God to be in thee, in such an one as thou art. O how holy and pure and gentle should be thy heart!

Think of what return thou canst make to Him: and how thou canst shew thy love.

Think of the blessed day when thou shalt see Him face to face.

Then, if thou wilt, use the following office, or at night join it to thy prayers: and go forth shewing God's work in thy soul.

Thou wast weak before, but now be strong. Often thou didst fail, and thou couldst not get away from thy sins: but now thou mayest go forth to conquer. Go, and the Lord be with thee.

OFFICE OF THANKSGIVING AFTER THE HOLY COMMUNION.

Kneel down and lift up thy hands and say,

Bless the Lord, O my soul, and all that is within me bless His holy Name.

OUR Father, &c.

May this blessed Sacrament which I have now received, though so unworthy, seal to my soul both pardon and peace, and being made whole may I sin no more. Amen.

Strict watchfulness, and carefulness of life; deep devotion and fire of love; long patience and charity of spirit,

Grant me, O Lord.

Content and peace, sobriety and truth, purity and honesty, a holy boldness, and an earnest longing for Thee and for Thy heavenly kingdom,

Grant me, O Lord.

Stand up and say,

O fear the Lord, ye that are His saints: for they that fear Him lack nothing.

The lions do lack and suffer hunger: but they who seek the Lord shall want no manner of thing that is good.

The Lord is nigh unto them that are of a contrite heart: and will save such as be of an humble spirit.

Glory be to the Father, &c.

And so go forth to thy duties cheerful, ready, patient. Let each Communion be an object of

great desire beforehand, of deep thankfulness and watchfulness afterwards. Let each Communion be a step to Heaven, so that His promise may be fulfilled in thee,

They shall go from strength to strength, and unto the God of gods appeareth every one of them in Zion.

THE CHURCH.

Upon this subject read what has been said upon the Creed: but it is necessary for thee to know this also, that he who separates himself from the Church which is Christ's Body, separates himself from Christ also Who is its Head. When thou dost hear this thou needest not go away straight, and think uncharitably about thy dissenting neighbours. They have generally been brought up to their mistaken view; or, if not, yet they did not know what they were doing when they became dissenters. They never meant to rend Christ's Body the Church, nor to offend their Saviour. God is both just and merciful. Leave others then to Him in hope and charity: but be assured of thine own duty and danger, for if thou, who hast been baptized and confirmed, and hast become a communicant, shouldst then forsake thy Church, thou wouldst commit a great sin and peril thy salvation.

Avoid then all strange teachers and strange places of worship. Go not near them. Place not thyself in temptation. Many with fair speeches deceive the hearts of the simple. Not he that can speak well and religiously is God's ambassador, BUT HE WHOM GOD HAS SENT, being rightly ordained and sent by the Bishops of His Church. Cleave to the old ways, and the old religion, to thy Parish Church and to thy Prayer-book; and as thou hast been born again in the font of the Church, and fed from her Altar, so continue to thy life's end to worship in her courts; and thus be laid at last by the Church in thy grave as one who has a right to be called a "dear brother," having never forsaken the blessed family into which thou wast at first admitted.

The longer thou livest the more thankful wilt thou be for thy membership in the Catholic Church of Christ. Thou wilt love her old prayers and creeds more and more. Thou wilt feel safe from doubts and disputes under her guidance. When many run to and fro, thou wilt rest. Thou wilt find a holy sobriety and calm about her ways for which thou wouldst seek in vain elsewhere. Thou wilt delight to be a brother to her children in all lands. Thou wilt be thankful and comforted at seeing how she unites rich and poor in one. Thou wilt see in her services, more and more, a likeness to that which thou seekest, a foretaste of Heaven. She will guide thee thither, and if thou follow faithfully, thou

wilt find at last, of God's mercy, that thou wert not far off even here; but that the Church on earth is a Heaven on earth, the beginning, and a very part of eternal blessedness.

FASTS AND FEASTS.

FASTING is a part of repentance and religious sorrow. We afflict our bodies with our souls when we mourn for sin, both because we transgress with our bodies as well as with our souls, and because the lowering and mortifying the flesh humbles and softens the spirit also.

The Lord and His Apostles fasted, and have left us the same practice as part of our religion: and the Church for eighteen centuries has always observed it and commended it to her children.

Fasting must vary according to the life and health of persons. In the weak and those who labour much and live hard lives, their weakness takes the place of fasting. But those who are too much pressed with labour, or too weak in body, to go without food, or with little food, can still keep a fast in some manner or other.

1. They can deny their tongues and be more silent.

2. They can pray more.

3. They can give up pleasing themselves all the day, and rejoice in anything which crosses them.

Fasts are of two kinds.

1. Voluntary and not ordered by the Church, which are put down here, not because they are the most important kind of fasts, but that the Church's Fasts and Feasts may be considered all together. Private fasts are to be adopted after falling into any great sin, or to subdue a lust, or before Confirmation, or Marriage, or any other great occasion, or when a man desires particularly to give himself to prayer.

2. Church Fasts, which are of several kinds.

1. Seasons of fasting, such as Lent, in which we mourn our sins forty days before we consider the Lord's Passion and Resurrection: or as the Rogation days, which are the three days before Holy Thursday or Ascension Day, and in which we lament the sins of our country and pray God not to visit it with the famine, or the pestilence: or as the Ember days, which are the Wednesday, Friday, and Saturday after the first Sunday in Lent, the Feast of Pentecost, September 14 and December 13, during which we join fasting to prayer that we may have a faithful and holy Clergy.

2. Vigils, Eves, and Days of Abstinence before Festivals, which are for two purposes. 1. That we may remember that this life is a sad and painful wilderness, in which we must mourn and toil until we come to the blessed estate of the saints in Christ. 2. That we may repent of our

miserable low religion, so unlike that of the saints, although we are of the same nature, and are partakers of the same Spirit.

On the Fasts which go before some of the great doctrinal or Evangelical Feasts we should lament our sins against the gift and privilege which that Festival celebrates.

Thus for example: before Ascension we should weep for our earthly minds, and our dull prayers, and our want of faith, now that Heaven is opened to us and our Intercessor Jesus Christ presents our prayers for us; and now that all things are delivered into His hands for our salvation.

FEASTS.

These are of two kinds.

1. Those which concern our Saviour and our salvation. 2. Those which celebrate the memories of His saints, and teach us to rejoice in the grace of Christ shining in them, and in the hope set forth by them to us, who are fellow members of the same Body. Also they are to stir us up to follow their good example, and to long to join them before the throne of the Lamb.

Those who can attend Church on Festivals should never fail to do so: but those who cannot may still observe the day.

O thou poor, but more beloved servant of Christ, rejoice in Christ's days of joy. On the evening before use the Collect of the coming Feast, and, if thou canst, read the Gospel and Epistle. Then on the morrow add the Collect to thy prayers and think as often as possible of the Festival during thy work, longing for the great Feast and rest when thou mayest worship God in peace for ever. There is a holy book which every poor man should try to purchase, called Nelson's Fasts and Feasts. It explains each day, and is full of holy counsel and true doctrine.

HOW TO IMPROVE CERTAIN HOLY SEASONS AND FESTIVALS.

ADVENT.

ADVENT, or the coming of Christ, is a season appointed to prepare us to rejoice rightly in the Birth of our Redeemer at Christmas and to be ready for His second coming at the end of the world. Consider often therein,

1. Our lost and wretched state without Christ.

2. When Christ shall come again at His second Advent to judge the world, how thou wilt bear to meet Him.

If thou art in any sin now which makes thee turn away from Christ and the thought of Him, thou wilt not endure to meet Him then in all His glory and power.

If thou canst not now approach Him at His Altar, where thou canst not see Him though He is present, much less wilt thou be able to meet Him face to face before His Judgment throne. If thou art not looking for His coming thou wilt not be ready for it. He will come suddenly, when men think not.

When He comes the Judgment Day begins.

PRACTICE.

1. *Bear any trouble, or do any hard work, or receive any pleasure, with little care, saying to thyself,*

It is not long. Christ cometh quickly.

2. *Think, speak, and act, remembering the Judgment Day.*

3. *If thou art awake in the night, or when thou liest down in the dark, say,*

The Son of man cometh as a thief in the night.

At midnight there was a cry made, The Bridegroom cometh, go ye out to meet Him.

Also add this to thy evening prayers.

Blessed Jesus, prepare Thy way before Thee.

O Lord, have mercy upon me in Thy great and terrible day. O Lord, grant me to be found watching at Thy coming. Amen.

And on Thursday night, or some other, kneel most humbly and say, whilst in thy heart thou seest the throne of judgment set and the books opened and multitudes standing in the valley of decision, and the Holy Angels witnessing, and the eye of God piercing through thee, and thyself naked and helpless before the Judge of all the earth,

O Holy Ever Blessed Trinity, God of penitents, and Saviour of sinners,
I have sinned before Thee, O Lord.
And thus and thus (*mentioning thy chief sins*) have I done.
Alas! Alas! Woe! Woe!
How was I enticed by my own heart,
How I hated instruction,
Nor felt I fear nor shame,
At Thy great glory,
At Thy awful presence,
Thy fearful power,
Thy exact justice,
Thy winning goodness.
How fearful is Thy judgment, O Lord!
When the thrones are set
And Angels stand around,
And men are brought in,

The books opened,
The works enquired into,
The hidden things made known,
Yea those things which I did,
O wretched man that I am,
Those things which I did as if none saw me;
And Satan accusing,
And my conscience bearing witness
And I without excuse,
Self-condemned, justly damned for ever,
Yea, for ever,
Unless Thou have mercy,
Mercy beyond all thought.
O God, who shall quench my flame?
Who shall lighten my darkness?
Who shall cool my tongue?
Who shall loose my chains?
Who shall withhold the worm that dieth not?
Who shall lift me from the bottomless pit?
But Thou,
Thou art my hope,
My only hope.
By the love of the Father save me,
By the Blood of the Son save me,
By the pleadings of the Spirit have mercy on me.
And therefore snatch me, O Lord, from my sins even now.

I repent, Lord; O Lord, I repent, help Thou mine impenitence; and more, and still more pierce, rend, break this stony heart.

Lord, have mercy upon me;
Christ, have mercy upon me;
Lord, have mercy upon me.

PSALMS FIT FOR ADVENT.

i. vii. ix. xi. xxxvii. xcvi. xcvii.

SCRIPTURES FOR ADVENT.

The first Lessons for the month of December, the Book of the Prophet Joel, Malachi iii. iv.

ADVENT HYMN.

Day of wrath! O Day of mourning!
See! once more the Cross returning—
Heav'n and earth in ashes burning!

O what fear man's bosom rendeth,
When from Heav'n the Judge descendeth,
On Whose sentence all dependeth.

Lo the Book, exactly worded!
In which all hath been recorded;
Thence shall judgment be awarded.

What shall I, frail man, be pleading?
Who for me be interceding?
When the just are mercy needing?

King of majesty tremendous,
Who dost free salvation send us,
Source of pity! Thou befriend us!

Think, kind Jesus,—my salvation
Caus'd Thy wondrous Incarnation;
Leave me not to reprobation.

Faint and weary Thou hast sought me,
On the Cross of suffering bought me;—
Shall such grace be vainly brought me?

Guilty, now I pour my moaning,
All my shame with anguish owning;
Spare, O God, Thy suppliant, groaning!

Thou the sinful woman savest—
Thou the dying thief forgavest;
And to me a hope vouchsafest!

With Thy favour'd sheep, O place me!
Nor among the goats abase me;
But to Thy right Hand upraise me.

While the wicked are confounded,
Doomed to flames of woe unbounded,
Call me! with Thy saints surrounded.

Ah! that Day of tears and mourning!
From the dust of earth returning,
Man for judgment must prepare him!—
Spare! O God, in mercy spare him.

FEAST OF THE NATIVITY, OR CHRISTMAS.

HOLY THOUGHTS.

THE Son of God became the son of man that we might become the sons of God.

Am I like a child of God?

The Son of God, Who made the Heaven and Heaven of Heavens, Lord of Angels and all creation, humbled Himself to become man, and to be born in a manger.

Am I humble?

Am I content with poverty?

Do I love it for Christ's sake?

The birth of Christ was the new birth of man. Old things have passed away. Behold all things have become new.

What is there of the new creation in me?

The shepherds heard of Christ whilst watching their flocks by night. Do I watch?

The holy Lord took our sinful nature, joining it to Himself, to make us pure of sin.

Does sin dwell in me still?

Woe is me if it reigns in me.

On Christmas Eve, if thou canst, watch until midnight, or, if thou wakest, think of the Lord's birth, and in thy soul see the glorious light that dawned upon the shepherds, and hear the Angels' song; saying,

Woe is me, for I am a man of unclean lips, but let me join in the heavenly song, though last and least, and say,

Glory to God in the highest, and on earth peace, goodwill towards man.

Say Ps. ciii. *or* cl., *if thou canst.*

Put away all anxious careful thoughts. Be full

of holy joy and love to God and man. Wish all thy fellow-creatures to rejoice with thee in that exceeding joy. Do any work of charity thou canst. Avoid all sinful and unseemly festivities, it is a most holy and sacred time; defile it not with greediness, or excess, or levity: but rejoice unto the Lord: and be sure to communicate, if possible: for not only will the Sacrament purify thy joy and keep thee sober in spirit, but it is the way to share in the Incarnation of the Lord: for as at the first He took our flesh and joined it to Himself, and us in It, so in His Sacrament the Holy Spirit sanctifies the Bread and Wine, and joins us to Him by them. The Altar is another Bethlehem. The Holy Sacrament is a continual Christmas.

COLLECTS WHICH MAY BE USED FOR THE SEASON.

O GOD the Father, Who as at this time didst give Thine only Son to be born of a woman, and to be made the Son of man, that we may be made the sons of God, grant us to be indeed Thy children, and be Thou still our Father, through the same Jesus Christ our Lord. Amen.

O HOLY Jesus, Who at this time wast born in a manger and made like unto us; grant that we, being made like unto Thee in holy poverty and fervent charity, may be partakers of Thy Incarnation. Amen.

O GOD the Holy Ghost, by Whom our sinful nature was joined to the nature of God, and that without spot of sin to make us pure from all sin; grant us, being made pure, to be partakers of God, through Jesus Christ our Lord. Amen.

O HOLY, Blessed, and glorious Trinity, three Persons and one God, Who as at this time didst create man anew in Thine own image and after Thy likeness, grant to us being now regenerate by Baptism to be conformed more and more to the image of Him that created us, through Jesus Christ our Lord. Amen.

Stand up and say,

I ADORE, I praise and glorify Thee, and I give thanks unto Thee, O Son of the living God, most gracious Jesus; Who for me didst vouchsafe to be born a feeble infant in a stable, and to be laid in a manger. Thou didst become poor and weak that Thou mightest make me rich.

Kneel down most humbly and say,

BEHOLD, I fall down in body and soul before Thee and adore Thee my Lord the King of Angels. Hail, holy Child, God Most High, Most Gracious Jesus. Hail, Prince of peace, Light of the nations, the long-desired Saviour.

O GRACIOUS Saviour, I beseech Thee, of Thy love and goodness, to remember my great unworthiness, and to pity me: sanctify me wholly; give me full pardon of my sins, and a new spirit; grant that I may strive to follow Thy humility, resignation, patience, charity, and all other virtues, that I may be well-pleasing to Thee: and may Thy holy Name be blessed throughout all ages. Amen.

FEAST OF THE CIRCUMCISION.

FOR us the Son of God was circumcised and made obedient to the Jewish law; and now He has given to us "the Circumcision of Christ," "made without hands," that is to say, Holy Baptism; so that our hearts and members being mortified and dead to all carnal and worldly affections we may obey Him in righteousness and true holiness all the days of our life.

Use the Collect for the day.

FEAST OF THE EPIPHANY,

OR MANIFESTATION OF CHRIST TO THE GENTILES.

AT the first God was only the God of the Jews, but now in His Blessed Son He has made Himself

the God of the Gentiles also, even of us lost sinners: for, as on this day, Christ shewed Himself to the wise men who travelled from a far country by the guidance of a star until they came to the manger where He lay: when they offered gifts unto Him and worshipped.

PRAYER.

O BLESSED Jesus, Who didst manifest Thyself to them that sought Thee, by the leading of a star, shew Thy heavenly light to us, and give us grace to follow until we find Thee; finding to rejoice in Thee; rejoicing to present to Thee ourselves, our souls and bodies for Thy service. Amen.

THE PRESENTATION OF CHRIST IN THE TEMPLE, COMMONLY CALLED

THE PURIFICATION OF ST. MARY THE VIRGIN.

As on this day the Blessed Virgin made her offering, which bare witness to the sin which has belonged to every man born into the world; except only the Son of man, Who came to destroy sin. Also the Son of God was presented in the Temple for us, that God might accept the offering of little children to Him, and might receive an acceptable service from every age; even as we

have been offered to Him at our Baptism in His Temple, the Church of Christ, for holy duty and service.

Use the Collect for the day.

LENT.

LENT, or the Spring Fast, is a time for finding out and mourning over our sins, that we may approach with true penitent and loving hearts to that memory of Christ's Passion, Death, Burial, and Resurrection, which we keep in Holy Week. It is forty days long, after the pattern of the Lord's forty days' fast in the wilderness, as well as for other reasons.

The great duties of Lent are examination both of our former and present life; confession and supplication; fasting and self-denial; and works of love.

Be sure, if possible, to attend Church on Ash-Wednesday, and join with holy fear in the Commination Service, which does not condemn others, as some suppose; but ourselves, if we are sinners in those sins which are mentioned, and this either that we may turn and repent, or that if we have been kept pure by God's grace, we may have a greater fear and hatred of iniquity which brings such dreadful curses upon sinners.

During Lent say often the Collects for Ash-Wednesday, and the First Sunday in Lent. Use also when thou canst the Penitential Psalms, specially Psalm li.

RULES FOR LENT.

1. *Pray more frequently.*

2. *Speak against no one, and be silent about others if thou canst not speak good of them with truth.*

3. *Cheerfully suffer any fatigue or hunger which may come to thee, in remembrance of thy Saviour's gracious fast of forty days.*

4. *Do all thou doest especially well and carefully.*

5. *Mortify and punish thy besetting sin.*

6. *Lose no opportunity of doing a kindness to others.*

7. *Take all blame, whether just or unjust, thankfully and humbly.*

8. *Attend Divine Service as often as possible.*

9. *In eating and drinking be very moderate, and prefer what is least pleasant; and on Ash-Wednesday, on Fridays, and during Holy-Week, but specially on Good Friday, take less food than usual; and whilst eating, think and say to thyself such things as these:*

Alas, I deserve always to fast for my sins!

Oh that I were in Heaven, where is no eating nor drinking!

Alas, my Saviour hungered and thirsted for me!

Ah, I deserve nothing, no not even the crumbs that fall under the table!

O Lord, feed my soul. Let not my soul perish of hunger!

Or use any other like holy thoughts and inward callings upon God.

THE ANNUNCIATION OF THE BLESSED VIRGIN MARY.

The Annunciation was the message of the Angel to the Blessed Virgin, that of her according to the flesh Christ should be born, Who is over all, God blessed for ever: and the Feast of the Annunciation is a message to us, teaching and reminding us of the awful but joyful mystery that in the womb of the Virgin God took flesh and became man by the operation of the Holy Ghost; in order that we, who had fallen into corruption and death, might be created anew in Him.

After a like manner, according to our degree, this mystery is worked even in us when Christ, as the Apostle says, is conceived in us; when His holy doctrine, or His Sacramental grace, falling

into our hearts, becomes united to our souls, and renews us in righteousness and true holiness.

Use the Collect.

HOLY-WEEK.

This is the last week of Lent, and finishes our preparation for Easter.

The first day is Palm Sunday, on which our Lord rode into Jerusalem on an ass, and the people strawed branches and spread garments in the way, and the men and children cried Hosanna to Him.

But as He came in sight of Jerusalem He wept over it: and when He arrived at the city, many were angry with those who sang His praises.

Therefore think with thyself, if Jesus were to come would He weep over thee, finding thee in hopeless sin?

And wouldest thou be glad to receive Him?

And art thou ready to receive Him?

On this day He came on an ass as a man, but soon He will come on the clouds, with all His holy Angels, Judge of quick and dead; hast thou received Him now so that thou canst meet Him then?

COLLECT.

O HOLY Jesus, Who now dost come to my soul without Thy glory, lest I should faint and die;

grant me so to receive Thee and ever to possess Thee, that in the great and terrible day I may rejoice at Thy appearance, and sing Hosanna with Thy redeemed, saying,

Blessed is He that cometh in the Name of the Lord. Amen.

MONDAY IN HOLY-WEEK.

As the Lord went into the city in the morning of this day, He cursed the fruitless fig-tree, and going into the Temple He cast out all that bought and sold, saying, My house shall be called the house of prayer.

But ah! hast not thou, O my soul, borne leaves and not fruit, fair words and show, but not deeds?

And hast thou made God's house truly a house of prayer, not bringing worldly thoughts therein?

And the temple of the Holy Ghost, which is thyself, hast thou filled it with covetous desires and evil thoughts?

COLLECTS.

O HOLY and merciful Saviour, Thou most worthy Judge Eternal, Who as on this day didst curse the fig-tree bearing leaves and not fruit, take away from me all hollow, vain, and false appearance, and make me plenteously to bring

forth the fruit of good works, and of Thee to be plenteously rewarded, through Thy merits, Who with the Father and the Holy Ghost livest and reignest ever one God, world without end. Amen.

O MERCIFUL Jesus, Who with the burning of Thy holy zeal didst cleanse Thy temple and cast out everything that defiled; purge Thy Church from all covetous and worldly works, and cleanse the hearts of Thy people from all things that offend, that we may be a holy temple unto Thee. Amen.

TUESDAY IN HOLY-WEEK.

On this day the Lord taught for the last time in the temple. All day long His enemies watched Him and laid snares for His life. He spake many holy parables, and at last He left the temple for ever; and then sitting down upon the Mount of Olives He taught His disciples concerning the Judgment which was soon coming upon the guilty city, and at the end of the world upon all the earth.

O my soul, dost thou resist Christ's teaching?

Will He forsake thee and leave thee to thy impenitence?

Dost thou look for the end, and art thou ready to leave all things to save thyself?

COLLECTS.

BLESSED Jesus, Who as on this day didst endure such contradiction of sinners, grant to us Thy servants not to wish to be above our Master, but to be as our Master, even like Thee our only Lord and Saviour. Amen.

O HOLY Jesus, Light of light, the Way, the Truth, and the Life; grant us never to resist Thy blessed word, but ever to hear when Thou dost speak, and to obey when we have heard. Amen.

O MOST Merciful Jesus, Who as on this day didst leave Thy Temple, and judging that not one stone should be left upon another, didst declare Thine ancient Church should see Thy face no more; make us to know the day of our visitation; and never, never forsake us, lest we perish; but build Thou up the waste places of Thy Church, and these our sinful souls, through Thy mercy, Who with the Father and the Son, livest and reignest one God, world without end. Amen.

WEDNESDAY IN HOLY-WEEK.

THIS day the Lord of Heaven and earth was betrayed by His own disciple Judas, to whom He

had been so gracious, and sold for thirty pieces of silver, the value of a slave.

What more can be said against covetousness, or the awful danger of harbouring any bosom sin? And who shall feel confident when not even all the twelve Apostles were saved?

Resolve then by God's help
To cast out thy bosom sin,
To be content with such things as thou hast.

COLLECTS.

Collect for St. Matthias' Day, and the following.

BLESSED Jesus, Who as on this day wast sold into the hands of wicked men to buy us back from sin and death, root out of us the love of money, and make us content with such things as we have, through Thy merits, Who with the Father and the Holy Ghost, livest and reignest ever one God, world without end. Amen.

BLESSED Jesus, Who wast betrayed by Thine own familiar friend, grant us never to be false to Thee, but loving Thee above all things to persevere unto the end, and to be found in the number of Thine elect, through Thy mercy, Who with the Father and the Holy Ghost, livest and reignest ever one God, world without end. Amen.

THURSDAY IN HOLY-WEEK.

On the evening of this day the Lord washed the disciples' feet, and then instituted the Sacrament of His Body and Blood, and gave His last teaching to His Apostles, leaving us His peace, and a new Commandment, to love one another, and a promise of glory.

But hast thou been ready to stoop down and wait on others?

How much of thy sinful life didst thou spend before thou didst obey thy Lord's loving command, "Do this in remembrance of Me?"

And since thou didst begin to communicate, hast thou not been very cold, and sinned much, being more like a dead than a living branch of Him?

Hast thou loved thy brethren as Christ loved thee?

Hast thou preserved Christ's peace in thyself and with others?

COLLECTS.

BLESSED Lord, Who as on this day didst wash the feet of Thy disciples, grant us also to be ready to wash one another's feet, and gladly to minister to our brethren with great humility and love. Amen.

HOLY Jesus, Who didst wash Thy Apostles' feet before the institution of the Sacrament of Thy most holy Body and Blood, grant us never to approach with unclean hands, but washed with tears of true repentance, and purged from an earthly mind, so to compass Thine Altar in innocence. Amen.

By the marvellous mystery of Thy holy Body and precious Blood, on the evening of this day appointed,

Lord, have mercy upon us.

HYMN FOR EPIPHANY, BUT VERY SUITABLE FOR THIS TIME ALSO.

JESU !—the very thought is sweet !
In that dear Name all heart joys meet :
But sweeter than the honey far
The glimpses of Thy Presence are.

No word is sung more sweet than this :
No name is heard more full of bliss :
No thought brings sweeter comfort nigh,
Than Jesus, Son of God most high.

Jesu ! the hope of souls forlorn !
How good to them for sin that mourn !
To them that seek Thee, oh how kind ! .
But what art Thou to them that find.

No tongue of mortal can express,
No letters write its blessedness ;
Alone, who hath Thee in his heart
Knows, love of Jesus, what Thou art.

Remain with us, O Lord, to-day:
In every heart Thy grace display:
That, now the shades of night are fled,
On Thee our spirits may be fed.

GOOD FRIDAY.

This is the day of days, the most awful, the most blessed; full of fear and sorrow; full of hope and comfort.

For very early in the morning, and scarce past midnight, our Saviour suffered His dreadful agony in the garden; and prayed whilst His disciples slept; and endured the kiss of Judas; and was seized by His enemies; and was forsaken by His friends: He was taken to the house of Annas and put in bonds; and then led away to Caiaphas; and tried by the Jews; and denied by S. Peter; falsely accused, condemned, smitten, and buffeted; and then carried away to Pilate; and before him accused again; sent to Herod and mocked by him; sent back to have a murderer preferred before Him by His own nation; condemned to die; stripped and scourged until the Blood ran down from His mangled Sides and Back; and a crown of thorns was put upon Him; and He was smitten on the Head, and spit upon, and mocked, and led away to be crucified, bearing His own cross until He could bear it no longer; and on Calvary He was stripped of His clothes

and nailed to the Cross; and then His Cross was dropped, with a terrible shock, into the hole made for it; and He was left, crucified between two thieves, to die.

These things were done before the hour of nine.

Now since all this was for us; since all this shame and agony was due to us, shall we forget it, and be cold and impenitent all this while? Shall we not rise up early, and fast, and weep and pray, when we think of these things? Shall we not repent of the sins which crucified Christ, and watch Him in our mind, and try to see all as it was, until we know more of our great sins, and His unspeakable love?

Rules to observe during the day.

1. To give way to others in every thing.
2. To practise fervent love to others.
3. To mortify our own wishes and will.

DEVOTIONS BEFORE NINE.

Kneel down, and think that thou art kneeling before the Cross with thy Saviour hanging upon it, and say,

Pitifully behold the sorrows of our hearts.

Mercifully forgive the sins of Thy people.

OUR Father, &c.

O MOST mighty God, and merciful Father, Who hast compassion upon all men, and hatest nothing that Thou hast made; Who wouldest not

the death of a sinner, but that he should rather turn from his sin and be saved; mercifully forgive us our trespasses; receive and comfort us, who are grieved and wearied with the burden of our sins. Thy property is always to have mercy; to Thee only it appertaineth to forgive sins. Spare us therefore, good Lord, spare Thy people, whom Thou hast redeemed; enter not into judgment with Thy servants, who are vile earth, and miserable sinners; but so turn Thine anger from us, who meekly acknowledge our vileness, and truly repent us of our faults, and so make haste to help us in this world, that we may ever live with Thee in the world to come; through Jesus Christ our Lord. Amen.

Lord, have mercy upon us;
Christ, have mercy upon us;
Lord, have mercy upon us.

Blessed Jesus, by the prayer which Thou didst thrice repeat in the Garden of Olives, when a bloody sweat ran down Thine agonized Body;

Have mercy upon us.

By Thy condescending to receive a kiss from the mouth of the traitor Judas;

Have mercy upon us.

By Thy being apprehended, bound, and brought before the judgment seat of Annas and Caiaphas;

Have mercy upon us.

By the blindfolding of Thy holy Eyes, and by the smiting of Thy holy Face, and all the re-

proachful usage Thou didst endure the night before Thy Crucifixion;

Have mercy upon us.

By Thy being brought before Pontius Pilate, as if Thou hadst been a criminal;

Have mercy upon us.

By Thy being sent before Herod, and set at nought and mocked by that wicked king and his men of war;

Have mercy upon us.

By all the shame and hardships Thou didst endure in going from one judge to another, from Annas to Caiaphas, from Pilate to Herod, and from Herod back again to Pilate;

Have mercy upon us.

By Thine endurance of the clamours of the people to have Barabbas the murderer released, and Thine innocent Self put to death;

Have mercy upon us.

By Thy suffering the false accusations, suborned witnesses, slanders and calumnies brought against Thee by the Jews;

Have mercy upon us.

By the pressing a crown of sharp-pointed thorns on Thy sacred Head;

Have mercy upon us.

By Thy being clothed in a purple garment, and derided as a mock king, having a reed put into Thy hand for a sceptre;

Have mercy upon us.

By the scoffing salutations, and scornful adoration of the Jews and the soldiers;

Have mercy upon us.

By their spitting on Thy divine Face and smiting Thy sacred Head;

Have mercy upon us.

By Thy great heaviness of heart when Pilate brought Thee forth before the multitude and said, Behold the Man;

Have mercy upon us.

By Thy meek and patient hearing of the sentence of death pronounced against Thee;

Have mercy upon us.

By Thy bearing Thy Cross on Thy sacred Shoulders, and by Thy suffering Thyself to be led forth to death;

Have mercy upon us.

By the painful stretching of Thy naked Body on the Cross, and fastening Thy Hands and Feet thereto with sharp nails, and by the precious Blood flowing out of the wounds;

Have mercy upon us.

THE PASSION OF THE LORD BETWEEN THE HOURS NINE AND TWELVE.

When the Lord was hanging upon the Cross the soldiers parted His garments, and cast lots for His vesture. The priests and people and passers

by mocked Him as He hung: but He rebuked them not. He had only spoken once, and that was when they were nailing Him to the Cross, or fixing it in the ground, and then He said, "Father, forgive them, for they know not what they do." And now Jesus forgave the penitent thief, having power in heaven and earth even upon the Cross, and full of love feeling for others in the midst of His own agonies. He said, "Verily I say unto thee, to-day shalt thou be with Me in Paradise." Not long after the Lord beheld His Mother and His beloved disciple St. John standing by the Cross, and spoke again, saying to the Blessed Virgin, "Behold thy Son;" to St. John, "Behold thy Mother," providing a home for His earthly parent and feeling for her even at such a time.

And then darkness came over the earth. For how could the sun shine, when the Sun of Righteousness was being overclouded in death? Heaven could not look on such a deed of darkness.

Yet it was our sin which crucified the Lord of glory. Ours was the shame: ours should have been the sorrow. O Infinite love, that He should have had the suffering, and we the salvation!

DEVOTIONS ON THE FIRST SPEECH UPON THE CROSS.

FATHER, forgive us. Alas, we knew not what we did when we sinned so grievously against Thee.

O teach us, Holy Jesus, to forgive and love, after the pattern of Thy marvellous mercy.

ON THE SECOND SPEECH.

BLESSED Jesus, Who didst give to the thief upon the cross both penitence and pardon, help us to repent and believe, and to confess Thee in shame and pain and death, and finally to come to Thine everlasting kingdom.

ON THE THIRD SPEECH.

BLESSED Jesus, Who from Thy Cross didst bid Thy disciple receive Thy Mother into his own home: may Thy Church alway be the home of the afflicted, and may we be tender and dutiful to our relations and the aged.

THE PASSION OF THE LORD, FROM TWELVE O'CLOCK TO THREE O'CLOCK.

AT the ninth hour, or three o'clock, Jesus cried with a loud voice, "My God, My God, why hast Thou forsaken Me?" So awful was the wrath of God which He endured for us.

And then being tortured with the thirst caused by His wounds, He cried "I thirst:" but they gave Him vinegar to drink.

And when the time of the end drew near, He said "It is finished." His sufferings, and our sal*vation* were complete: and bowing His head, and

crying with a loud voice, to shew that He laid down His life Himself, so He gave up the Ghost, saying, "Father, into Thy Hands I commend My Spirit." Jesus died. The Lord of Life died, that we might live.

DEVOTIONS UPON THE FOURTH SPEECH.

O Lord, forsake us not. Carest Thou not that we perish? We have forsaken Thee, but deprive us never of Thy grace, nor of Thy comfort, lest we come to nothing.

ON THE FIFTH SPEECH.

Blessed Lord, Who on the Cross didst thirst for our salvation, grant us never to come where we shall long in vain for one drop of cold water to cool our tongue; but thirsting here after righteousness may we hereafter drink of Thy pleasures as out of a river.

ON THE SIXTH SPEECH.

Blessed Jesus, finish Thou Thy work in us and by us, and may Thy perfect work be applied to us before we die.

ON THE SEVENTH SPEECH.

Father, into Thy hands we commend our spirits. May we die to the world and to sin now, and live

to holiness and Thee for ever, through His merits Who died upon the Cross for us, Thy Son Jesus Christ our Lord.

ANCIENT PRAYERS UPON THE PASSION OF CHRIST.

I.

I ADORE Thee, Holy Jesus, hanging upon the Cross, and bearing on Thy venerable Head a crown of thorns; and I humbly beg, by Thy Cross to be delivered from the destroying angel.

II.

I adore Thee, Holy Lord Jesus, stretched upon the Cross with five great wounds in Thy nailed Hands and Feet, and pierced Side; and I humbly beg, that Thy sad and ghastly wounds may be the healing medicine of my sin-sick soul.

III.

I adore Thee, Holy Lord Jesus, panting under the sad weight of the sins of the world; and I humbly beg, by that inconceivable bitterness of sorrow, which Thy innocent soul suffered in that moment when It left the Body; have mercy upon my soul in the moment of her departure hence.

IV.

I adore Thee, Holy Lord Jesus, laid in the sepulchre, and anointed with myrrh and aloes; and I

humbly beg that Thy death may be the life of my soul.

V.

O most Holy Jesus, Good Shepherd, Who laid down His life for His sheep, save and preserve the righteous, call home the wicked, justify the penitent, have mercy upon all true believers, and upon me a miserable sinner. Amen.

FROM AFTER THREE ON GOOD FRIDAY.

WHEN the Lord spoke for the last time the veil of the Temple was rent, and the graves opened, whereby it was signified that Heaven was opened, and that the grave had lost its victory. Then the soldiers coming to kill those who were hanging upon the Cross in order that none might die such a death upon the great Sabbath of the Passover, found the thieves living, but the Lord dead. Nevertheless one pierced His side with a spear, and thereout came Blood and Water, figures of the two Sacraments, Baptism and the Supper of the Lord. Then Joseph of Arimathea grew bold and begged the Body of Jesus from Pilate, and took It down all mangled as It was, torn with the scourges, bruised by the reed, wasted with fasting, bloody from the wounds; this sacred Body of Jesus, so marred that one could scarce know It again, he took down, and with Nicodemus laid It

in his own new tomb close by, wound in myrrh and aloes. There they laid the Lord of Life, the Lord of Life lying cold in the tomb: and Mary Magdalene and the other Mary watched. But the Spirit of the Lord Jesus went down to the place of the dead, and the penitent thief with Him.

DEVOTIONS.

I BESEECH Thee, O King of Saints, by Him Who is the Chief of Saints, my Blessed Redeemer, make me to run the way of Thy commandments that I may be united unto Him, who abhorred not to be clothed with my flesh. Behold, most merciful Creator, the manhood of Thy Beloved Son, and have mercy upon the weakness of Thy frail creature.

Here try to see in thy heart thy Saviour hanging on the Cross, His nailed Hands and Feet, His Forehead pierced with the thorns, His Sides torn with the scourge, His parched lips, and failing Eyes, and the Sacred Blood falling from His Wounds, and then with sorrow of heart and all earnestness of soul go on to say,

Behold the punishment of God made man: consider the sufferings of the Redeemer, and forgive the sins of the redeemed. This is He whom Thou hast stricken for the sins of Thy people, although He be "Thy Beloved Son, in Whom Thou art well pleased." This is He "Who knew

no sin, neither was any guile found in His mouth," and yet "He was numbered among the transgressors, and bare the sins of many." Amen.

Thus, O Blessed Jesu, Thou didst finish Thy holy Passion with pain and anguish so great that nothing could be greater than it, except Thyself and Thy own infinite mercy; and all this for men, even for me. And now Lord, Who hast done so much for me, be pleased only to make it effectual, that it may not be useless and lost to me, lest I become eternally miserable. All this deserves more love than I have to give: but, Lord, do Thou turn me all into love, and all my love into obedience, and let my obedience be continual. Teach me to live wholly for my Saviour Jesus, and to be ready to die for Jesus, and to be conformable to His life and sufferings, and to be united to Him for ever, and to own no passions but what may be servants to Him. O dearest Saviour, clothe my soul with Thy holy robe; hide my sins in Thy Wounds, and bury them in Thy grave, and let me rise to the life of grace, and abide and grow in it, until I come to the kingdom of Glory. Amen.

EASTER EVE.

THE Body of the Lord was still in the grave for us men; His soul still in the place of spirits for us.

Meditate therefore upon death, and prepare for it. Say often,

LORD, teach me to number my days.

Holy Jesus, may Thy death be my life.

May I die to the world, and live unto Thee.

Behold I am baptized unto the death of Jesus Christ, and all the world is dead to me, and I to the world.

Say also the Collect of the Day, and the following.

O GOD, Who hast willed that we who are appointed to death should know neither the day nor the hour thereof; grant to us Thy servants, that we may walk before Thee in holiness and righteousness all our days, and finally depart in peace, and die in the Lord, through Jesus Christ our Lord. Amen.

EASTER DAY.

ON this day shortly past midnight Jesus Christ rose from the dead, and we arose in Him. He rose our justification. He rose our spiritual life. He rose our resurrection.

By the resurrection of Jesus Christ we are justified before God: we rise to newness of life: and at the end of the world our dust shall be made alive; we shall receive our bodies, and in

those bodies we shall give an account for the works done in them; and, if we are pardoned, then, in these same bodies, made glorious, without sin, or pain, or death, we shall live for ever, with our beloved and all the redeemed of Christ. Old things are passed away, all things are become new. Rejoice, rejoice in pardon. Rejoice in deliverance from the power of sin. Rejoice in the hope of the Resurrection. Let no earthly care be on thy brow this day. Let no angry, troubled thought be in thy heart. Go to the House of God with such as keep holiday, and lift up thine heart, specially in the service of the Holy Sacrament, by which the Lord makes us partakers of His Resurrection, and gives His immortality to our souls and bodies. Let no Easter pass without communicating. If possible let it be on Easter Day; if not, as speedily as possible.

DEVOTIONS.

Rise very early, if thou didst not watch past midnight, and say,

BLESSED Jesus, Who didst burst the doors of the grave, and rise from the dead; O roll away the stone from our hearts, that we may rise with Thee. Amen.

BLESSED Jesus, Whom the holy women sought very early in the morning; grant us also to seek Thee from the first. Amen.

O BLESSED Jesus, Who wast sought by Thy penitent Mary, who would not be comforted until she had found Thee: grant us also never to rest until we have found Thee; and finding Thee never to lose Thee, until we ascend unto the Father. Amen.

BLESSED Lord, Whose holy Apostles ran to seek Thee, grant us to run the way of Thy Commandments, and be guided by Thy holy Angels.

Ps. cxlvi. cix.

HYMN.

WITH gentle voice the Angel gave
The women tidings at the grave;
Forthwith your Master shall ye see:
He goes before to Galilee.

And while with fear and joy they pressed
To tell these tidings to the rest,
Their Lord, their living Lord, they meet,
And see His Form, and kiss His Feet.

Th' eleven, when they hear, with speed
To Galilee forthwith proceed;
That there they may behold once more
The Lord's dear Face, as oft afore.

In this our bright and Paschal day,
The sun shines out with purer ray:
When Christ, to earthly sight made plain,
The glad Apostles see again.

The Wounds, the riven Wounds He shews
In that His Flesh with light that glows,

With public voice, both far and nigh,
The Lord's arising testify.

To Thee Who, dead, again dost live,
All glory, Lord, Thy people give:
All glory as is ever meet,
To Father and to Paraclete. Amen[a].

During the day, say,

I ADORE, I praise and glorify Thee, and I give thanks to Thee, O most gracious Jesus, Son of the living God; Who for me didst rise from the dead, and after forty days ascend, in the presence of Thy disciples, into heaven, and didst send the Holy Ghost upon them; have mercy upon me, O Lord my God, and grant that, rising from the evils of the old conversation, I may walk before Thee in newness of life; and being daily renewed by Thy Holy Spirit, and confirmed and filled by His Presence, I may serve Thee with a pure and stedfast heart, until I come to Thy heavenly kingdom. Amen.

During the forty days between Easter and Ascension, in which the Lord was instructing His disciples, and filling them with faith and knowledge, do thou also remember Thy risen Saviour, and be with Him in Thy heart, practising His Resurrection, full of joy and peace, dead to this world and alive to the next.

[a] Paraclete means the Comforter, which is the Holy Ghost.

Specially be careful on Easter Monday and Tuesday to join in no light and sinful mirth, and to shun all haunts of folly and noise and drinking, being sober and watchful, lest the Lord's rising be thy dying, the dying of thy soul: for how will He not leave thee to perish, if thou make the very feast of His Resurrection an occasion of sin?

ASCENSION.

After the forty days spent with the disciples in instructing them how to form and settle His Church, the Lord ascended up to Heaven, from which He had come. But He descended only as God, whilst He ascended up as man also. In Him this very nature of ours went up into Heaven, and is even now at God's right hand. Heaven is opened to us: and now our risen and ascended Lord intercedes for us there, and having received all power in Heaven and earth He gives us all things for the good of His Church. And therefore before Ascension-Day come the three Rogation days, which are days of prayer against plague, and war, and famine, and all the punishments which our sins have deserved, and from which the Intercession of Christ delivers us.

Lift up thy thoughts to Heaven on Holy Thursday or Ascension-Day, and if it be any how pos-

sible lift them up in God's House; and in that highest service in which it is said,

Lift up your hearts.

And thou repliest,

We lift them up unto the Lord.

Think not of earth, for Heaven is thine. Long for it, pant after it. There, is no more pain nor sorrow. There, is no more sin. There, you shall see the saints, and the holy Angels, and thy Blessed Saviour, yea God the Father, God the Son, and God the Holy Ghost.

What is all earth compared with this? Strive only after Heaven. Reach up to it. Ascend thither now in heart and mind that hereafter thou mayest ascend in body and soul and dwell therein for ever.

Practise this doctrine,

1. By trying to think of Heaven, and to long for it.

2. By putting away all anxious and troubled thoughts by the thought of Heaven.

3. By praying more earnestly, because Christ is praying for us in Heaven.

4. By doing nothing which will unfit thee for Heaven, and every thing which comes into thy mind, which will prepare thee for it.

DEVOTIONS.

COLLECT for the day.

Psalms xlii., lxxxiv.

O GOD, Who hast prepared for them that love Thee such good things as pass man's understanding; pour into our hearts such love towards Thee, that we loving Thee above all things, may obtain Thy promises, which exceed all that we can desire; through Jesus Christ our Lord. Amen.

WHIT-SUNDAY.

THE Lord had promised that after He was ascended into Heaven He would send down the Comforter to dwell in His Church, so that it should not lose His Blessed Presence, but possess Him even more nearly and fully than when He was upon earth. For now He dwelleth unseen by us because within us; He is present in every Sacrament and means of grace, and in these He gives us by His Holy Spirit pardon of sin, and holiness, the sevenfold graces, the fruits of the Spirit. Yea, we are the temples of the Holy Ghost. Well may we be full of fear, for he that defileth the temple of God him shall God destroy. Well may we be full of joy also, and of hope, for we have Him in our hearts Who will make us to triumph over every affliction and temptation if only we follow His gracious influence; Who will conform us to the image of the Son of God, and make us fit for His everlasting Kingdom. On the eve of Whit-Sunday,

that is to say on the Saturday before, think over thy many sins against the Holy Ghost: by what evil tempers thou hast grieved Him; by what thoughts; by what words, by what deeds: how holy thou mightest have been, and art not.

These Psalms will help to prepare thee for this great Festival. Ps. xliii. xlviii. lxiii. cxliii. Be sure, if thou canst, to communicate upon Whit-Sunday, that being joined to thy Saviour by partaking of Him, His Spirit may flow into thee, and fill thee full of holy desires and resolutions, and grace to fulfil the same.

DEVOTIONS.

O THOU Who didst send down upon Thy disciples Thy Thrice Holy Spirit, withdraw not the gift, O Lord, from us, but day by day renew it in us, who ask it of Thee, for Jesus Christ's sake Thine only Son our Lord. Amen.

GRANT us, O Lord, the fruits of Thy most Holy Spirit, love, joy, peace, gentleness, meekness, goodness, temperance, through Jesus Christ our Lord. Amen.

HYMN.

COME, Holy Ghost, eternal God,
Proceeding from above,
Both from the Father and the Son,
The God of peace and love.

Visit our minds, into our hearts
  Thy heavenly grace inspire;
That truth and godliness we may
  Pursue with full desire.

O Holy Ghost, into our minds
  Send down Thy heavenly light;
Kindle our hearts with fervent zeal
  To serve God day and night.

Grant us the grace that we may know
  The Father of all might,
That we of His beloved Son
  May gain the blissful sight.

And that we may with perfect faith
  Ever acknowledge Thee,
The Spirit of Father and of Son,
  One God in Persons Three.

To God the Father laud and praise,
  And to His Blessed Son,
And to the Holy Spirit of grace,
  Co-equal Three in One.

And pray we that our only Lord
  Would please His Spirit to send,
On all that shall profess His Name,
  From hence to the world's end.
Amen.

TRINITY.

THE Feast of the Holy Trinity finishes the number of the great days which celebrate the chief mysteries of the faith. Having now seen

how God the Father hath revealed Himself to us by His Son, through the Spirit, by the observation of those Feasts which shew forth our Redemption and Sanctification, we come now to put the whole of our faith together, and to worship God the Father, Son, and Holy Ghost, Three Persons and One God, Trinity in Unity. This is a wonderful doctrine, past our finding out. We cannot understand it, but we can believe it. It was not likely that we men could comprehend God. We must believe now, and hereafter we shall understand.

Trinity Sunday is a day of Faith, and a day of Humility, and a day of Hope for greater knowledge in Heaven, and a day of thankfulness to God for giving us this mystery to believe, and for making us partakers of the benefit: for into the Holy Trinity we were baptized; and in the name of the Holy Trinity the Blessing and the Absolution of the Church are given; and in the Holy Communion we are brought near to God the Father, by partaking of God the Son, through the operation of God the Holy Ghost; to which Holy Undivided Trinity, Three in one, be honour and glory for ever and ever. Amen.

ON MARRIAGE.

It is a very serious thing for a Christian man and woman to marry. They may bring themselves into great temptation and trouble, or obtain a mighty help for this life and the next. Let no one marry a person who is not steady and religious, nor one who is not a fellow-member of the Church: otherwise such a person will have trouble upon trouble. Many women are foolish enough to think they can make a drunken man sober, and a wild man steady. They find out their mistake too late: they are punished justly, for Christians are forbidden to marry except "in the Lord[x]."

There is also a great and grievous mistake abroad amongst the poor. They seem to think that if a man and woman have carnal communication before marriage it is all set right by marriage afterwards; and they consider it no great sin if those intending to marry come together beforehand.

Now God forbid that they who use this book should have such dark and dangerous notions: far be it from thee who readest these words. Nevertheless, since it is a common error, it seems right to say solemnly how grievous and wrong it is.

[x] 1 Cor. vii. 39.

For a man and woman to come together before marriage is that sin which is called in Holy Scripture the sin of fornication, and it is therein declared to shut men out from Heaven. It defiles the body which is God's temple[y]. It disgraces the holy ordinance of Matrimony. Marriage can not undo this sin. It has been done once for all; and only deep penitence can blot it out. Properly such persons should be put to open shame before the Church; as in better days they always were, and as we trust they will again.

Let those who wish to marry take great care, and pray to be kept chaste; let them avoid all temptations and bad thoughts, and be very strict and careful, not using any dangerous freedom, lest Satan take them unawares, and they fall into sin. Blessed are they that approach the Altar pure and chaste, and not covered with shame. Such will Christ truly bless, preserve, and keep.

DEVOTIONS FOR THOSE INTENDING TO MARRY.

O God, make clean our hearts within us.
And take not Thy Holy Spirit from us.

O LORD, cleanse our hearts by the inspiration of Thy Holy Spirit: help us to purify ourselves even as Thou art pure; to love each other only in Thee, and nothing so much as Thee. Give us, O Lord, if it be Thy will, a holy and a

[y] 1 Cor. vi. 18, 19; Gal. v. 3—5.

happy marriage, and bring us to the Marriage Supper in Thy heavenly kingdom, through Jesus Christ our Lord. Amen.

RULES FOR THE MARRIED.

1. When angry with each other, to be silent and say the Lord's prayer.

2. To try and please each other, as they used to do before they were married.

3. To read the Marriage Service over every year when their wedding day comes round.

PRAYER FOR A WOMAN WITH CHILD.

BLESSED Lord, Who for us didst endure the Virgin's womb, and wast born of a woman, grant me a safe deliverance, and a healthy child, which shall live to be born again of water and the Holy Ghost, and to serve Thee truly all the days of its life. Amen.

PREPARATION FOR CHILDBIRTH.

A CHRISTIAN woman should prepare herself for her day of peril. It may be her last. She may have to appear at once before her Judge. Even if her life should be spared it would give her great peace and calmness to have a conscience clear before God. Therefore let her examine herself, and confess her sins to God, or if any burden lies upon *her soul,* then let her open her grief to God's

Minister: let her also be in charity with all men, and receive the Holy Communion. Thus she will be fit to live or die, as God shall will: and may commit herself boldly into His Hands.

The following may be said during labour.

Be not Thou far from me, O Lord: Thou art my succour, haste Thee to help me.

Turn Thou unto me, and have mercy upon me; for I am desolate and in misery.

Father, into Thy hands I commend my spirit.

O Son of David, have mercy upon me.

Lord, have mercy upon me:

Christ, have mercy upon me:

Lord, have mercy upon me.

After safe delivery let the married give thanks to God and say Psalm ciii., and let them seek for religious sponsors for their child, persons who are communicants of the Church. Let them also find a modest Christian name, and then bring it to Holy Baptism on the first Sunday or Holy Day on which the child can safely come out. No parents should rest until their child is brought out of the state of wrath into the state of grace, and made a member of Christ, a Child of God, and inheritor of the kingdom of Heaven.

ON THE BRINGING UP OF CHILDREN.

PARENTS should remember that their children are God's, and that they will have to give an ac-

count of them to Him. From a very early age children can be trained to check their evil tempers and to obey, and thus may learn to be religious. If parents will only begin early, and quietly persevere with patience and prayer, they will find it much easier than they think to manage their children well and happily.

RULES FOR PARENTS.

1. NEVER overlook a fault through idleness or foolish fondness.

2. Never punish in anger, but quietly and solemnly.

3. Try to think what punishment is best, and have different punishments for different faults and for different children.

4. Never suffer your children to say 'Why,' or to dispute with you, but make them obey at once, and without questioning.

5. When they can speak make them say their prayers, always kneeling and lifting up their hands.

6. Do not dress them smartly, nor make them think of dress.

7. Take great care what they hear from their elders.

8. Send them to the Church school at any cost; and when at school encourage them to obey and

learn, and do not take their part against the Master.

9. Do not let Sunday be a gloomy day to them, but keep them quiet and happy.

10. Make them respectful to their elders and betters, rising up, taking off their hats, bowing, or curtseying.

11. Be sure that they know their Catechism well, their prayers, and grace before meat.

12. Let them be confirmed early, and encourage them to communicate at once.

13. Pray for them when you are uneasy about them, and speak to them seriously and lovingly about their sins. If what you the parents say is not enough, then ask your Clergyman to speak for you.

14. Encourage them always to confess what they have done wrong, and forgive them easily if they do not hide their faults.

CHILDREN'S PRAYERS.

FIRST PRAYERS.

Make the Child kneel down, shut its eyes, and clasp its hands.

MY Father in Heaven bless my father and mother, brothers and sisters, and teachers and friends, and make me a good Child, and keep us all safe this day (or night,) through Jesus Christ our Lord. Amen.

If the Child has been naughty during the day, let it say, "and forgive me for being naughty."

OUR Father, &c.

Then let the Child rise and say,

Glory be to the Father, and to the Son, and to the Holy Ghost. Amen.

PRAYERS FOR OLDER CHILDREN.

Morning.

Let the Child kneel and think for a moment of God's Presence, then rise and say,

GLORY be to the Father, &c.

OUR Father, &c.

O LORD, Heavenly Father, Who hast safely brought me to the beginning of this day, defend me and all I love, and grant this day that we fall into no sin neither run into any kind of danger, but may do only what is righteous in Thy sight, through Jesus Christ our Lord. Amen.

I commit to Thee, O Lord,
My soul and my body,
My words and my works,
My life and my death,
My parents and all I love,
My going out and my coming in,
for evermore.

Then let the Child rise and say,

In the name of the Father, and of the Son, and of the Holy Ghost, I go forth this day. Amen.

EVENING PRAYER.

Kneeling down let the Child try and remember its sins before God, saying,

O God, searcher of hearts,
What wicked things have I said this day?
What have I thought in my heart?
What have I done?
What have I left undone?

MERCIFUL and pitiful Lord, I have sinned: this and this (mentioning its faults) have I done. Forgive me. Wash me. Love me, and assist me ever; for I am Thy child, therefore have mercy upon me, through Jesus Christ our Lord. Amen.

Then let the Belief be said, unless the Child has been to Church.

Then kneeling.

From dangers and death me and mine save Thou, good Lord.

From sinful thoughts and deeds of darkness save Thou, good Lord.

Rising up.

In the name of the Father, and of the Son, and

of the Holy Ghost, I lay me down to live or die. Amen.

PRAYER FOR MEN OR WOMEN AGAINST THEIR BESETTING SIN.

O MY most loving God, ungrateful and undone, after long wandering astray, lo I come back to Thee. Again have I sinned: often before I had fallen, I have fallen again. Alas! Lord, into that very sin, my very worst sin, into that very sin have I fallen again.

O I knew what need I had of watchfulness, and yet I took no heed: and now I have offended Thee, and lost Thy grace, and, if Thou spare me not, have forfeited Heaven, and for what, "O, for what?"

Lord, I would do so no more. I am stedfastly purposed to shun my sin, and every approach to it. Create in me a clean and pure heart: renew, O Lord, a right spirit within me; so that I may at last seriously amend my life, love Thee from the ground of my heart, and so persevere unto the end, through Jesus Christ. Amen.

PRAYER IN AFFLICTION.

O THOU most merciful Father, Who governest all for good, Whose Hand can wound and heal; lead down to the grave and bring up again. Behold, O Lord, I bow down before Thee, humbly

beseeching Thee to deliver me from this trouble and danger (here name it), to give me patience and resignation in all afflictions, and victory over my spiritual enemies. Grant me sorrow for my sins, thankfulness for all Thy benefits, fear of Thy judgments, love of Thy mercies, and mindfulness of Thy presence evermore, through Jesus Christ our Lord. Amen.

THANKSGIVING.

After any great mercy or deliverance give thanks in Church; but if thou or thine have received any blessing which is not fit to mention in Church, give thanks together, saying Psalm ciii. and the Lord's Prayer, with the General Thanksgiving which comes amongst the prayers after the Litany.

PRAYER FOR TRAVELLERS.

O LORD, save Thy servant, who putteth his trust in Thee. Grant me, I beseech Thee, a prosperous journey, and a peaceful time, and a happy return. Grant that, in the custody and companionship of Thy holy Angels, I may reach the end of my journey, and afterwards return to my home to peace and safety; and at the end of the journey of life, may I enter the gate of eternal life, through Jesus Christ our Lord. Amen.

HOW TO GOVERN THE TONGUE.

When thou art inclined to speak angrily, or lightly, be silent altogether.

If thou hast spoken sinfully be silent when thou dost wish to speak; unless it would be unkind to those with whom thou art.

HOW TO GOVERN THE PALATE.

If thou art inclined to eat more or to drink more than thou needest, remember how thy Saviour hungered and thirsted, and how God may take away sufficient food from thee if thou use more than is sufficient.

And if thou hast been greedy or intemperate, then take less than usual to punish thyself.

HOW TO GOVERN THE THOUGHTS.

If evil thoughts come into thy mind, say the Lord's Prayer or a Psalm, and then begin thinking of thy work.

Practise meditation upon God and Heaven as it grows out of thy work, and that which thou seest. If thou seest a garden, think of the garden Eden which thou hast lost, and of Heaven which

thou mayest obtain. If thou seest a corn-field, think of the parable of the seed, and of the Resurrection. If thou labourest, think of the rest of Heaven. Let the sun remind thee of Christ, and the moon of His Church, and the night of death. Let water speak to thee of Holy Baptism and purity; and the wind of God's Holy Spirit. If thou seest a crowd, think of the Day of Judgment. If thou art alone, be with God in thy heart. Everything will furnish some holy thought, if thou wilt seek it, and thou wilt learn to govern thy thoughts, and wilt grow in grace whilst labouring for thy body, as well as whilst praying for thy soul.

GRACE AT MEALS.

All standing.

BLESS, O Lord, these Thy gifts, and us to Thy Service, through Jesus Christ. Amen.

After Meat.

THANK God for what we have received, through Jesus Christ. Amen.

CHRISTIAN DAYS.

ALL the days of the week are sacred for some blessing from God, and we should often meditate on these things.

Remember therefore that on Sunday God made the light, and Christ rose from the dead, and the Holy Ghost came down.

On Monday God made the firmament;

On Tuesday God separated the land from the water, and made the trees and herbs.

On Wednesday God created the sun and moon and stars; and our Lord was betrayed and sold by Judas that we might be bought back from death.

On Thursday God made fish and fowl; and our Lord instituted the Sacrament of the Lord's Supper; and also ascended into Heaven.

On Friday man was created, and man was saved by the Lord Jesus Christ dying on the Cross for us.

On Saturday God rested from creation, and the Lord from our redemption, lying in the grave for us. It is a day to think of death.

THE SEVEN WORKS OF MERCY.

Bodily.

Visit, give drink, give meat, redeem the slave,
Clothe, tend the sick, and lay the dead in grave.

Spiritual.

Counsel, rebuke, instruct in wisdom's way,
Console, forgive, endure unmoved, and pray.

THE FOUR GREAT THINGS WHICH CONCERN A MAN ABOVE ALL.

Death: Judgment: Heaven: Hell.

HOW TO UNDERSTAND THE PSALMS.

UNDERSTAND all the cries for help which thou dost find in the Psalms to speak of the sufferings of our Saviour, and after that of the sorrows of His people, specially the spiritual distresses of Christians crying to God for help against their sins and Satan. The prayers against enemies, and the rejoicing in the fall of enemies, are not concerning those who ill-treat us here, whom we ought to love, and for whom we ought to pray, but concern the great enemies of God and our souls, sin and the Devil. We may use all such prayers in the Psalms, if we take them in this meaning, praying by them for deliverance to the Church and to ourselves from sin, and evil spirits, and those who do the work of Satan, and are his servants.

SICKNESS.

IN time of sickness submit thyself from the first hour to God, Who afflicts the body that He may heal the soul, saying, Father, into Thy hands I commit my soul and body. Thy Holy will be done in me, through Jesus Christ my Lord. Amen.

Then, as every sickness is sent for good, search

and see lest thou lose that good, lest thou suffer the pains without reaping the profit. Therefore examine thyself and see what thou hast done, or what thou lackest, that thou mayest be perfected.

PRAYER.

BLESSED Lord, Physician of soul and body, shew me, I beseech Thee, my true sickness, that putting away my sin, I may be healed in spirit, and then, if it be Thy will, in body also, through Jesus Christ Thy Son our Lord. Amen.

In this examination be careful and true. *See p.* 25, 26, 48.

SPECIAL EXAMINATION FOR THE SICK, TO BE ADDED TO THE OTHER.

1. How much of my life have I lived in sin?

2. Or, at least, without any love of God, or desire to serve Him?

3. How many years did I live without communicating?

4. How many calls and warnings did I receive, and would not hear?

5. Is there any thing now left that I can do for God, to shew my repentance and love?

6. Any evil deed I can at all undo?

7. Any good I can do to any one?

If thy sickness increase and become at all dangerous, send at once for thy Parish Priest. Put *thyself into* his hands. Be not offended at his

plainness, but be thankful for his sincerity. He comes to thee from God. Receive him therefore with reverence and thankfulness. Confess any grievous sin to him, and ask him to administer the Holy Communion to thee. Also request the prayers of the Church in the great congregation. If thy sickness continue it is to impress God's lesson upon thee more deeply, so that either thou mayest arise to live a holier life, or go to thy grave in peace with God and with Man.

THE WORK OF SICKNESS.

I. To repent.

1. By grieving deeply for past sin.

2. By confessing to God, and if need be, to His Minister.

3. By undoing all the evil thou canst, being reconciled to all men; restoring anything wrongfully obtained; and stedfastly purposing to lead a new life.

Often think over thy whole life and the numberless mercies thou hast received: how God hath spared thee again and again, and borne with thee so long, and saved thee at every turn; in order that thou mayest gain a humble spirit, and a very fervent love of God.

For penitential prayers see p. 64—70. *Say also, very often,*

O Jesu, for love of Thee, that I had never so

sinned against Thee. O Jesu, I would love Thee, and I grieve from my heart that I ever offended Thee.

A broken and a contrite heart grant me, O Lord.

II. To practise faith.
III. To practise patience and cheerfulness.
IV. To practise love and gentleness.
V. To practise deadness to this world, and readiness to leave it.
VI. To practise hope of Heaven.
VII. To practise a constant sense of God's holy presence.

Thou canst take one of these subjects for each day of the week, and seek to practise them in turn.

PRAYERS FOR THE USE OF THE SICK.

O LORD, Who hast laid me upon this bed of sickness, lay the desires of my heart to rest: make me patient and contented: to wait Thy time: to improve each hour of Thy visitation, and to abide patiently in Thee, through Jesus Christ our Lord. Amen.

O MOST merciful Father, Who hast laid me here, so that I can no longer go up to Thy house to worship with the tribes of the Lord, unite my prayers and thanksgivings to the service of the great congregation, that by faith and love

I may join with all saints in worshipping Thee, the Father, the Son, and the Holy Ghost, one God, world without end. Amen.

BLESSED Jesus, Who didst vouchsafe to visit those who could not come to Thee, and didst restore St. Peter's wife's Mother, and the sick man at Bethesda, visit me also with Thy salvation: and be with me in all my afflictions, turning them to spiritual consolations and eternal joys, through Thy merits, Who with the Father, and the Holy Ghost, livest and reignest one God, world without end. Amen.

Thou shouldest request the Clergyman to administer the Holy Communion to thee frequently and regularly during thy illness, that the health of thy soul may not suffer with that of thy body: for the more the outward man decayeth the more should the inward be renewed day by day, by the streams of God's grace. Be bold therefore for thine own soul, and make request for thyself, lest in the multitude of business thou shouldst be forgotten, or by thy silence be thought not desirous or worthy of so great a blessing. If thy sickness be long, and thou canst read, and hast strength, thou mayest well use the Daily Service of the Church to thyself morning and evening, leaving out the Absolution, which is the office of the Priest.

SCRIPTURES FOR SICKNESS.

THE seven Penitential Psalms, Ps. vi. xxxii. xxxviii. li. cii. cxxx. cxliii.; Isaiah liv. 1—10. The Book of the Lamentations of Jeremiah. 1 Cor. xv.; 2 Cor. iv. 16 to v. 9; St. Luke xvi. 19—31; St. John xi.; Is. liii.; Rom. viii. 8—39; 1 Thess. iv.; 1 Pet. i.; Is. xl.; Phil. iii.; Job xxxiii.; St. James v.; St. John xiv. xv. xvi.; Rev. vii. 9—17; St. Matt. xxv.; St. Luke xii.; Eccles. xii.; 1 Pet. ii.; Job v.; 2 Sam. xxi.; Ps. cxix. lxxi.

RECOVERY.

A service to be used by the whole family.

Kneel down and say,

OUR help is in the name of the Lord.

Ans. Who hath made heaven and earth.

OUR Father, &c.

Rise and say, Psalms ciii. cxvi.

Kneel down and say,

WE thank Thee, most merciful Father, for Thy great mercy to me and mine. Grant that we may henceforth trust in Thee, and devote ourselves wholly to Thy Service. Grant that being

made whole I may sin no more, and having learned how to number my days may apply my heart to Thy pure and heavenly wisdom, through Jesus Christ our Lord. Amen.

Meditate also as thou hast time on St. Luke xvii. 11—19, and Psalms xxxiv. xl. cxxiv. cxxxvi. cxliii., especially upon Ps. lxvi. 12, "I will go into Thine house with burnt-offerings: and will pay Thee my vows, which I promised with my lips, and spake with my mouth when I was in trouble."

1. Give thanks publicly in Church.

2. Receive the Holy Communion with as many of thy family as possible, on the first opportunity.

3. Remember thy vows and resolutions, write them down if thou canst. Do not so sin against God, and offend Him, as to forget thy promises and go back to those old sins, lest He speak to thee no more, as of old He gave up speaking to Pharaoh, and to Saul, and so cut thee off suddenly without repentance.

SHORT PRAYERS FOR A DYING MAN WHICH MAY BE READ TO HIM IF THE PRIEST BE ABSENT.

O CRUCIFIED Jesu, Whom I see stretched for me upon the Cross, and on Whom I hang, receive me into those arms. Amen.

O merciful Jesu, Who didst say "Come unto

Me all ye that travail and are heavy laden, and I will give you rest," I come, I come laden with sins and beseech Thee of Thy most loving promise to give me rest. Amen.

O Jesu, Jesu, I am that lost sheep which Thou didst seek. O save me from the lion. O save my soul, and bring me to Thy fold in safety. Amen.

O Jesu, Jesu, I am that sinner that Thou didst die to save. Save me then in this last hour, lest I be cast away.

O Jesu, Thy Cross is my staff. Thy death is my life. O say to me, It is finished. O tell me that I may say, "Father, into Thy hands I commend my spirit."

PRAYERS ON BEHALF OF THE DYING BY HIS RELATIONS DURING THE ABSENCE OF THE PRIEST.

O MOST merciful Father, assuage the pain of this Thy servant, that his last moments may be spent in peace, and he may fall asleep in faith and hope, through Jesus Christ our only Saviour and Redeemer. Amen.

AH! most dear Redeemer Jesus Christ, by those fearful words, "My God, why hast Thou forsaken Me?" forsake not this Thy servant in his hour of need, for lo, he can no longer call on Thee. O deliver him from his former sins, and from Thy judgment, and give him everlasting

rest and peace, through Thy merits, Who with the Father and the Holy Ghost, livest and reignest one God, world without end. Amen.

O JESU, Who art the Resurrection and the Life, be Thou to this Thy servant both Resurrection and Life. Be Thou to him both from sin and death what Thou wast to the daughter of Jairus. Be Thou to him what Thou wast to the son of the widow. Be Thou to him what Thou wast to Lazarus; and loose him from the bands of his sins, and bring him to everlasting life, through the merits of Thy precious death and burial, and rising again, Who with the Father, and the Holy Ghost, livest and reignest now and ever. Amen.

ON FUNERALS.

ATTEND when thou canst the funerals of thy neighbours. It is a work of love, and will remind thee of thine own end. Never suffer thy children to hang about the churchyard, but either keep them away altogether, or send some older person with them, to make them reverent and thoughtful. Children should look on death with a holy awe, and must not have their tender hearts hardened by the common practice of hanging over the grave as if it were a curious sight. Parents, ye are put in charge of the souls of your children,

take heed lest ye suffer His little ones to offend, or come by any hurt.

If the friends of the dead wish to put up any memorial over the departed let it be done not in pride and vain-glory, and let not the inscription savour either of unchristian confidence or of unchristian gloom. Let the words be few and the memorial be a cross of oak or stone: and it is good also to plant flowers over those we love, and especially to adorn their graves at Easter Eve in token of the great spring-tide of souls and bodies, the resurrection of the just.

ON READING.

A POOR man has not much time for reading, and therefore it is necessary to spend that little well: neither is he a good judge of what is true or false, and often not of what is good or bad for him. The poor therefore should never buy the tracts and cheap prints and songs which are hawked about. One half of them is bad, and the other half useless. Nor should the poor man read newspapers, which will only trouble and deceive him, unless there is some great news, like a battle, or a shipwreck, or a fire. Most of the newspapers which are found at Public Houses are very wicked and mischievous; but those who read this book will not be found at such places.

The poor man's books are his Bible and Prayer-Book, and this Book, and, if he can get them, Nelson's Fasts and Festivals, the Imitation of Christ, and such others as the Clergyman of the Parish may lend or give. The poor man has not much leisure, let him then lay out his little well upon that which will help him through his trials and temptations here, and fit him to dwell with God in Heaven.

HOUSEHOLD COUNSELS.

1. ALTHOUGH thou art very poor thou canst always have thy cottage, or rooms, clean and neat. Take heed to this. Dirt and untidiness go with careless habits, and a reckless or complaining spirit. Shew thy content and cheerfulness by making the most of what thou hast. The more order thou keepest, the easier will it be to train up thy children well. It is thy duty to give them habits of cleanness and neatness and carefulness. Plain dress but neat, poor furniture but clean, a little well kept is the poor man's rule, a rule of Christian content and order.

2. Save a little money if thou canst, against the day of sickness and the needs of thy children. Place it in the bank; and although it will seem to grow slowly, yet it is safe, and increases little by little.

3. Do not belong to any club which is con-

ducted with drunkenness and riot. It would be better for thee to ask advice of thy Clergyman before choosing a club; for thou knowest how many clubs have failed, and the poor members lost their savings.

4. Be ready to take advice as to thy food, and the management of thy garden, if thou art in the country, from the Clergyman and his family. Many poor persons might live better on less money, if they would only listen to advice, which hurts no one.

FURTHER WORDS ON PRAYER.

It is not meant that thou shouldest never use more prayers at morn and noon and evening than are set for thee in this book. The more thou canst pray the better; and when thou feelest carried forward, unwilling to cease, anxious to open thy heart more to God, O if thou canst any how find leisure, follow that blessed desire. It is God speaking to thee; drawing thee to Himself; putting it into thy heart to ask, that He may give what thou askest. He waits to hear. Tell Him all thy sorrows, all thy needs, all thy temptations, all thy sins; how cold thy heart, that He may warm it; how little thou lovest Him, that He may fill thee with His love; how weak thy purpose, that He may strengthen thee;

how poorly thou prayest, that He may help thee to pray; how slow thy progress, that He may quicken thee. Open all thy heart to Him, and He will cleanse its defilements, and fill its emptiness, and give thee more than either thou dost ask or desire.

MENTAL PRAYER, OR THOUGHT AND PRAYER.

It is a very blessed exercise of the soul to meditate and pray over some sacred subject, and then to practise it afterwards. This may be done every morning by such as have leisure on their knees as an act of devotion, but by others whilst they are at their work.

First then choose some holy subject, that of the day of the week, or of the season, or one of the four great things, Death, Judgment, Heaven, Hell, or some few words of Christ, or some one act of Christ, or any verse of Holy Scripture.

Then place thy soul in God's presence, saying,

Lord, Thou seest me.

Then confess thy unworthiness.

Lord, I am unworthy to take this holy word on my lips, or into my unclean heart.

Then ask for help.

O Lord, help me to think to Thee, to know Thee, to receive Thy holy word.

Then consider the subject carefully. If it is an act of Christ think of Him Who did it. Consider what He teaches by it. Take away this fruit of thy thoughts for practice.

For example. Think of Jesus walking through the corn fields, and His disciples following and rubbing the ears to soothe their hunger.

Then reflect.

If they hungered, so must He have done.

The Lord of Heaven hungered.

He hungered for me.

He hungered for my greediness. O may I never more be greedy.

His disciples relieved their hunger, but He would not relieve His.

O wonderful love!

And why was this?

Does He not say, "My meat is to do the will of Him that sent Me, and to finish His work."

O may I then hunger only after righteousness; and only desire to do God's will; and hold all food as light compared with divine food; and cheerfully bear hunger and cold and poverty and weariness for the love of Christ Who so loved me.

Or consider some words thus.

"Ye are dead, and your life is hid with Christ in God."

I have heard other words like these, "I am crucified with Christ, nevertheless I live."

And again, "The world is crucified unto me and I unto the world."

Surely also it is said in the Service of Baptism, that we are to "die from sin" and be "buried with Christ." To sin then I must be dead. O Lord, slay all sin within me. To the world I must be dead. O slay the love of the world within me, Blessed Jesus.

And so I come to another life, an inner life, a hidden life, a life in Christ, with Christ in God.

Alas what do I know of this?

Do I live this life?

Are outward things nothing to me, and inward things my all?

All that my eye sees is a dream. What is true, O my God, is Thou, and my soul before Thee, and the love of Thee, and the life in Thee.

What matters man's eye? I have an unseen happiness and glory, "I am hid with Christ in God."

O these words! I cannot see far into them. For to see into them is like seeing Christ Himself. But this I may learn:

To let the world go.

To live inwardly;—to live to God;—to do all things to Him.

Then choose one thought to practise for the day out of what thou hast found, and say,

Glory be to the Lord for this holy thought.

I desire to practise this resolution. Help me, O Lord Jesus, to please Thee in this thing.

Then remember and act upon thy resolution.

Now thou wilt find this exercise grow more and more easy, and more and more blessed in happiness and profit. At first it will be hard to attend; and indeed thou must not neglect thy daily work, and forget what thou hast to do in this life: but by degrees thou wilt be able to meditate and work, to pray and work together; to do thy part for earth and Heaven at the same time. Only do all in Christ. Commit thy way unto the Lord, and He shall bring it to pass.

LAST WORDS.

BRETHREN, poor members of Christ, yours is a very high and blessed condition, though it be hard at times to think so.

It is true indeed that your poverty will not take you to Heaven: neither will sickness or affliction; but it will help you towards Heaven if you will.

Some poor men talk as if they were sure of Heaven because they have no portion on earth: and as if they were worthy of God's Presence, because they are willing to quit this world where they have nothing to lose. Such persons should think seriously,

1. Whether they would be as ready to die if they had any thing to leave behind, if they had to give up any thing for God. If not, they only love themselves, and not God.

2. They should consider whether their souls are fit for God's presence, first for His judgment, then for His holy habitation.

Many poor men have come to ruin as well as many rich. There were many poor upon the earth when the flood came and took them *all* away. There were many poor in Sodom and Gomorrha. Judas Iscariot was a poor man. Poverty will not save a man, it will only help him to save himself.

Brethren, you must resist the temptations of poverty.

You must be honest, and thankful.

You must be temperate.

You must not wish that you were rich, and grumble at those who are, and talk against them, saying what they ought to do, and what you would do if you were in their place.

All this is worse than folly. It is charging God foolishly. It is discontent. God has ordered things for the best. It is His will now that there should be rich and poor. In His sight both are equal, and He will set all things right at the last.

"Blessed are the poor IN SPIRIT." Blessed are those whose poverty has made them meek, and humble, and patient, and trustful. Blessed are

they whose earthly necessities have made them hunger and thirst after righteousness. Blessed are they who are content to be poor, and to be like their Saviour and His Apostles in their manner of life, if only they can come thereby to be more like unto their Lord in character: if like Him they can suffer patiently: if like Him they can return love for unkindness and neglect: if like Him they can find peace in doing the will of their Heavenly Father; and for the joy which is set before them can endure their Cross, despising their shame, that they may come to the right Hand of God.

O Brethren, members of Christ, be like unto Him in character as well as in condition, and then all will be well with you: then nothing shall separate you from His love: then in a few short days shall your want turn to everlasting riches: your cottages to the Palace of the King of Kings: your labour to eternal rest. Even now your Lord says to you "Come unto Me, all ye that are weary and heavy laden, and I will give you rest."

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